CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, NOVEMBER 1, 1834. NO. 690.---VOL. XIV.—NO. 12.

RELIGIOUS MISCELLANY.

[From the Charleston Observer.]

EXTEMPORANEOUS PREACHING.

In our Church, there prevails more than in any other, a freedom from prejudice and mannerism in the conduct of pulpit exercises. Still there are undue prejudices in particular sections of the country, which would confine the exercises of the pulpit to a particular form, and diminish the effect of truth and the usefulness of the minister whenever he departs from that form. On no subject is this more apparent, than in extemporaneous preaching. A minister goes into one congregation, and they are unwilling to hear him read a sermon. He rides a single day, and finds another as much averse to every other form. The prejudices are so strong that in neither can the speaker be useful, but by conformity.

Although prejudices of this extent are sometimes encountered, they are not general, and are rapidly giving way. It must after all be said, that ministers are responsible for them; for the people will learn to love good preaching, of whatever form. Let us endeavor to preach well, and the forms will take care of themselves. They are incidental. But with men, who prescribe to themselves this standard—to preach well—the making of sermons will be much the same thing, under whatever form they deliver them. They must, then, be prepared—well prepared.

When we speak of Extemporaneous preaching, we are liable to misunderstand each other. From this misunderstanding, differences are often supposed to exist where there are none in reality. I am not favorable to extemporaneous preaching, according to the strict meaning of the term, and as it is understood by a certain class of men, who practise it. Crude and undigested effusions of illiterate and misguided men, have often prejudiced all extemporaneous efforts in the pulpit. Immediate inspirations, and revelations from heaven, have often been pretended by preachers of this class, who have made these pretensions a substitute for all effort except to utter their incoherent vagaries in a voice strained to its utmost limit. Of this kind of preaching, it may be truly said in the language of Shakespeare,

"You may do it extempore, for it is but roaring."

In the strict sense of the term, that only is extemporaneous, which is unpremeditated. It is hoped that in this sense, there are few who would contend for extemporaneous preaching. A concern of so much importance should not be conducted without preparation. But we commonly call all those performances extemporaneous, which are unwritten, although they may have been premeditated, and prepared with the greatest accuracy. A Minister of Christ ought to be afraid and ashamed to go deliberately into the pulpit with a loose and undigested discourse, to speak in the name of the Lord at random. There are, however, many advantages in unwritten sermons when they can be suitably prepared and systematically arranged—advantages which ought to secure them a place in the various labors and instructions of the pulpit.

First, they may exert a salutary influence to discipline the mind. If the sermon be unwritten, it must be comprehended at once in the mind, and all its parts must be familiar, so that they may be compared and their relations seen. It requires a far different, and in some respects, a more valuable exercise of the mind to do this, than to write a sermon, which may be done even when the mind is unable to give at the close a ready and well connected account of it. The memory, in the latter case, is very little called into action. The imagination is, at the time of speaking, confined and forbidden to put forth under a new, and perhaps more favorable, impulse. We do not mean to say there are not the greatest advantages in written sermons, but merely that there are some advantages in occasional well studied extemporaneous performances.

In an unwritten sermon, the mind should be principally employed in studying the great principles of it, and the various methods of illustrating and enforcing them; in collecting, combining, and arranging ideas, bearing the particular language in which they are to be conveyed to the time where it may be needed. The excitement of the occasion will enable us to provide for this part of our wants, if we are not greatly employed in seeking for the thoughts themselves. An industrious man, will in this way, become more familiar with the doctrines of theology than in any other—and if he be not a diligent man, it matters little which course he pursues, he will attain to very trifling results.—It also enables him to cultivate a habit of self-possession and a ready manner, exceedingly desirable in a public speaker.

Secondly, it may be observed that unwritten sermons make a saving of labor. They ought not to employ less time in the preparation, but the labor is immensely less. Hence by saving the exhaustion attendant on the effort of writing, they result in a saving of time; for the strength which enables us to effect much in a little time, is as valuable as time itself, which is to be estimated by what it enables us to do. In the preparation of unwritten sermons, the mind may be more free in its operations, and therefore less fatigued, while the manual labor is entirely saved. It is the labor, the constraint imposed on the body by the posture and effort of writing, which usually exhausts and prostrates more than any other part of a minister's duty. Students do not think enough. It is thinking, intellectual digestion which makes the scholar—and without this, all else is of little avail. Any thing which throws the mind on its own resources, and makes it acquainted with its own powers, is advantageous to it. This may be one result of a well regulated habit of extemporaneous speaking.

ON THE ABSENCE OF DUE SPECIFICATIONS IN SERMONS.

The following piece from the London Christian Observer points out a defect in preaching, which is indeed more applicable to the orthodox than to Unitarians, though the latter cannot wholly escape the condemnation. The sentiment that the sins which "grow out of the mind, have their origin in the natural enmity of the heart to God" and that man is "inclined only to evil" we consider unnatural, unscriptural and untrue; but we have chosen to print the whole as we find it, agreeing with the writer in regard to the existence of the evils though not in the cause. This difference does not seem to us to affect the operation of the remedies proposed.

I have frequently remarked in hearing sermons, that the preacher, in speaking of men as sinners, has not, so often as might be wished, defined what sin is, but by a sort of loose general statement has left it to be charged on the conscience by the individual himself; whereas this can only be done by a few of the more enlightened of his congregation, while the larger number are by such undefined statements enabled to throw off the charge from themselves, and suppose sin to attach only to the openly immoral and profane. If this remark be true, and has any thing of a general application (for my means of observation are very limited,) it certainly would be well to recommend to every writer or preacher of sermons to settle in his own mind what that character of sin is of which he desires to convict his congregation by the sermon he is at that time preparing. The *common* idea of sin is, as we all know, that it is the actual violation of the Divine Law as contained in the second table of the Ten Commandments; while the extent and spirituality of those Commandments are seldom taken into the account. And, no doubt, whoever is guilty of such sins is a gross offender against God and man. But all "*ungodliness* is sin," and it is sin of the commonest kind, and is so comprehensive that it connects itself with every thing we say or do. Now, for this reason, might it not be well to use more frequently than is usual the Scriptural term godliness and ungodliness, as being more comprehensive, and at the same time more definite and distinct, than the term sin, when used as indiscriminately as it commonly is?

In what a vast variety of ways does ungodliness show itself! The root of it is unbelief; but while the sins which grow out of our constitutional and sensual appetites and passions are usually the most understood, and denominated as sin, the sins of ungodliness lie much deeper, and are far more comprehensive. They grow out of the mind, having their origin in the natural enmity of the heart to God. They show themselves in pride, and selfishness, and envy, and revenge, with all their thousand modifications; but especially in forgetfulness of God, in His varied aspects and bearings towards us; so as that none can flee from the charge of ungodliness, if the term be once understood. Thus the man who goes on his daily work or employment without any reference to that God who gives him the ability so to do, is an ungodly man; so also is he who makes not the word of God his rule of life, and the standard of his actions in all that he undertakes; and therefore, though it would not be easy (perhaps we may say it would be impossible) to convince an unconverted man that he is what the Scriptures declare him to be, "inclined only to evil," "born in sin and a child of wrath," yet by a little dissection of the heart, in describing sin under its various modifications, there would be a greater probability of alarming the consience, and thus, as far as human means are concerned, of inducing self-inquiry and self-condemnation. It is indeed a point of the utmost *importance* to convince of sin—not only to *convict*, but to *convince*—so to convince as that its odiousness in the sight of God and its desert at the hand of God, shall be clearly seen.

And this leads me to notice another unintentional defect which I have frequently had to remark in the many otherwise excellent sermons I have heard: the sinfulness of sin has not been sufficiently insisted on. All are ready enough to admit that they are sinners—it is an admission hardly to be avoided, even by persons the most blinded to their own character and conduct; but to see its sinfulness in the sight of God, and in relation to the Gospel of His grace; its sinfulness as it affects our fellow-creatures; and the hindrances it throws in their way, and in our own, as to the pursuit of the only true end of our being, in connexion with glorifying God, in body, soul, and spirit—this is what, I think, is too seldom pointed out in sermons, and is thereby perhaps too little considered by the hearers of sermons. H.

THE CONVERSION OF THE CHURCH.

We hear a great deal now-a-days about the conversion of the world. It is in almost every Christian's mouth; and we cannot be too familiar with the phrase—we cannot be too diligent to promote the thing. It ought to have our daily thoughts, prayers, and efforts. It deserves our hearts. It is the great object of christianity. But there is another community besides the world which I think needs to undergo a measure of the same process, which the world so much needs. It is the *church*. While the conversion of the world is made so prominent, I think we ought not to overlook the *conversion of the church*, especially since this comes first in order. Every thing, we know, begins at the house of God; both judgment and mercy. But what do I mean by the conversion of the church? Is not the church converted already? Suppose I admit that; may she not need a new conversion? Regeneration is but once; but conversion may be many times. Peter had been converted when Christ said to him, "and when thou art converted, strengthen thy brethren." There is no doubt the church might be converted again, and that without any injury to her.—*New York Observer.*

LIBERALITY OF SENTIMENT.

Extract from an Essay upon that subject, by Robert Robinson, (Cambridge, England, 1734) and recently published here in the "Unitarian."

A man of liberal sentiments must be distinguished from him, who hath no religious sentiments at all. Nothing is more common than to meet with people, who have never turned their attention to religion. Whether it be owing to the natural littleness of the mind, or to the neglect of education, or to the gratifying of our passions, to the company we keep, the occupation we follow, or the vain prospects of future enjoyments in life, or to any other cause, the fact is too well established. The Archbishop of Cambray somewhere resembles such a person to a man in distress for money, who would go into a room, receive, and reckon, and enjoy a large sum, without being able to tell, after he came out, any thing about the dimensions or the decorations of the room. The money, the money, the object of all his hopes and fears, had filled all the capacity of his little soul, so many men enter into the world and quit it. Let them rather blush for not being able to tell whether there be a God, or whether he have spoken, or what he hath said to mankind.

The man I mean to commend, is the man of sentiment. He hath seriously and effectually investigated, both in his Bible and on his knees, in public assemblies, and in private conversations, the important articles of religion. He hath laid down principles, he hath inferred consequences; in a word, he hath adopted sentiments of his own. Nor let us confound the man of liberal sentiments, with that tame undiscerning domestic among good people, who, though he has sentiments of his own, yet has not judgment to estimate the worth and value of one sentiment beyond another. Two truths equally clear, may not be of equal dignity and importance. Can the posture in which I address God, suppose it scriptural, be as important as the temper in which I pray to him? People of this class divide into two parts, the one have no essentials, and the other no circumstantials in religion. The man who would conceal this ignorance and indiffernce under pretence of liberality of sentiment, resembles Solomon's idiot, and says one event happeneth to the clean and to the unclean, as is the good, so is the sinner; and he that sweareth, as he that feareth an oath." Out of the hive of those, who have no circumstantials, the objects of toleration in religion, come a third class, who indeed have sentiments, and just sentiments, but who hold them in the unrighteous dispositions of censure, slander, and persecutions. Morose and fierce as a stormy winter day; their aspect lours, and all their efforts damage the humble traveller, whose rusty cloak seems to him a nobler gift of God than all the mighty powers that endanger his comfort and his life. A generous soul will not only abstain from injuring the innocent, plundering the widow, and pillaging the orphan, but, to use a fine expression of a prophet, he will despise the gain of oppression, shake his hands from holding of bribes, stop his ears from hearing of blood, and shut his eyes from seeing evil. What can a fierce believer reply to a modest Christian uttering such a soliloquy as this? You have a fine genius; but you persecute me! You are sound in the faith; but your faith or your something works hatred to me! You are an eloquent orator; but you slander me! You sing with harmony, and pray with energy; but you increase your felicity by crucifying me. Think seriously, would the King of kings, your Lord and mine, pattern of every good work; would he treat me thus? And would you wish he should conduct himself to you, as you do to me? The man of liberal sentiments, is supposed to be of the sentiments of Jesus Christ, and in Jesus Christ there are two admirable perfections, the one extensive power, the other the kindest and most gentle use of it.

A generous believer of the Christian religion, in whole or in part, will never allow himself to try to propagate his sentiments by the commission of sin. No collusion, no bitterness, no wrath, no undue influence of any kind, will he apply to make his sentiments receivable; no living thing will be less happy for his being a Christian; he will exercise his liberality by allowing those who differ from him as much virtue and integrity as he possibly can. He will say, have I read the Scriptures? so have they. Have I set God always before me? so have they. Do I act up to my best light? so do they. Are they fallible? so am I. Have they prejudices and passions? so have I. Have we both one master and are we fellow servants; and must we all give an account to the Judge of the world of the deeds done in the body? The wisest and the best way then is, to render the present life happy by agreeing where we can, and, where we cannot, by agreeing to differ.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

DR MATHESON'S MISREPRESENTATIONS.

Mr Editor,—If the call of "Reflector" in your last paper be answered by any other person, you will please let the following hasty notice "lie on the table."

The public will soon see the real purposes of the exchange visits of American and English orthodox congregational ministers. The plot is clumsily developed by Colton and Matheson; the one, in despite of all facts, proclaiming through Great Britain, that Unitarianism is "greatly declined," in the U. States, and that the Unitarians here "can rarely get up a new congregation;" and the other, with just as much truth, sounding it through the U. States, that "the Unitarian heresy has declined," in England, and that "ten churches of the ordinary size would contain all the Unitarian congregations in England." While it is intended that these statements shall be echoed and re-echoed across the Atlantic, at this eventful crisis, it is but the dictate of simple justice to meet them with truth and facts.—Having been favoured recently by interviews with a large number of the most intelligent and popular Unitarian preachers of England, Scotland and Ireland, and having seen many congregations on the Sabbath, I say unhesitatingly that Dr Matheson's statements are grossly untrue. Will the Rev. Gentleman tell us where he picked up his information? I will tell him where I got mine. From Unitarians on the spot; from their recent pamphlets; from attending their annual meetings; from the petitions sent to Parliament, and from concessions made concerning them in the house of Lords and in the house of Commons. I was most anxious to know how the true faith flourished in our mother-land; and O, how did my heart leap for joy at statements, which proved to me, that in the "Established Church" there are rapidly increasing numbers of enlightened and pious Christians, whose faith is essentially Unitarian. This is just what has been suspected here. The Thirty-nine articles and the long creed are not believed as they were ten years ago. "Reform" has many eyes. The tendency of the most philosophic and benevolent minds is towards the high and cheering views of Unitarianism. Such minds cannot find Calvinism in nature; and they begin to say, and say openly, that it cannot be found in revelation. There is a numerous class who read the works of American Unitarians. I know that the writings of a distinguished Clergyman of Boston have been circulated widely among the higher orders; and that certain individuals, who stand second to none in the kingdom, have expressed the opinion, that if these Unitarian views be *thoroughly* understood, they must engage the affections and regulate the faith of the inquisitive and devout of all future generations. This conviction concerning the fundamental principles of Unitarian Christianity, is rapidly strengthening thro'out G. Britain; and though we cannot count up the exact numbers, yet the fact must be known to every person who has associated with the best scholars of the "Church," or listened to the public debates.

Highly cheering as this silent and secure advancement of gospel truth is, the Unitarians of England need not advert to it as disproof of Dr Matheson's assertions. The avowed advocates of liberal Christianity were never so numerous in England as now; their increase was never so encouraging; their zeal never so warm, and their position never so favourable. The orthodox "Dissenters" have put some of the Unitarians in the front rank to combat for the severance of church and state; and if Dr M. understands the full import of last year's movements, he knows, full well, that the Unitarians have done what he and his boasted numbers would have been proud to effect.

I did not intend to have written so much on this topic, well knowing, that our brethren, on the other side of the water, do not require defence at our hands; and feeling moreover that these *ex-cathedra* statements of Dr M. are evidently put forth for a certain well-understood purpose. The congregations of the Unitarians in England are as full as our own; their ministers are industrious, well-instructed and devout; and they feel that the precious and delicate plant of divine truth, which, in piety and love, they are nurturing, grows quite as luxuriantly as they ought to expect in an atmosphere constitutionally poisoned with error. C. B.

FOR THE CHRISTIAN REGISTER.

MORAL FREEDOM.

There are several passages of the holy scriptures, which strictly construed, without regard to other texts and to the connexion, as well as the design of the writer, have led to the denial of the moral freedom of man, and the belief of an irresistible, arbitrary power in the Deity, by which men are compelled to do evil. It is highly important, that the true meaning of these texts should be considered; for thus one great objection will be removed to the sacred volume and to all true and practical religion.

The Bible certainly does teach the doctrine of the overruling providence and the moral government of God. The case of Pharaoh, King of Egypt, is often mentioned as proof of the theory, that God makes men purposely to destroy them; that he makes then disobedient and sinful, that he may punish them. But it is believed that the history of Pharaoh does not support or justify such a doctrine. He was an ungodly and wicked Prince when the divine judgments were visited on him. He oppressed the Israelites; and when he promised to dismiss them, violated his promise repeatedly, and added to their burdens. Besides, he and his people and most of the surrounding nations were idolaters. Moses and Aaron, who desired to deliver the Jews out of their cruel bondage, acknowledged and taught that there was one God. It was all-important to show, that Jehovah was the true God, who made and directed and governed all things; and that the gods of the heathen were vanity and a lie. Pharaoh therefore was permitted to oppose them; and he was raised up, or spared, from one calamity to another; and when his sin and pride and impiety were very great he was destroyed. And thus, it was shown to the world, that the God of Moses was the only true God, who was able and who would destroy the opposers of his worship and his people. But there was no infringement on the moral freedom of Pharaoh; and no compulsion to make him sinful; no decree to cause him to oppose the truth, or to place him in the moral condition, which exposed him to the divine justice.

The case of Jacob and Esau is supposed, by all commentators, to refer to their posterity; for in their own persons, the predictions respecting them were not fulfilled. One nation or people was more favored than the other; but this had nothing to do with the moral character, condition and destiny of individuals. The Jews, as a people, had great privileges and blessings, and were therefore said to be called of God, and to be his people, or his chosen. But each and every individual was still amenable to God for his own personal conduct and motives. According as was their light and knowledge, or their means of religious improvement, so were their duties and responsibility. Of those who had much, much was required. And the Jewish prophets taught expressly, that every one should be answerable for his own sins; that God desired not the death of any; and that they who would repent and reform would find forgiveness and mercy.

The apostle Paul refers to these instances, and to the peculiar favors of heaven towards the Jews, while he suffered other nations to choose their own ways. But he alludes to nations and societies, (and not to individuals) in the government and punishment of which, God has great moral and gracious purposes to accomplish; but not at all interfering with the moral powers of man. This is the language of the apostle to Christian societies, in his day. They had been called to the light and privileges of the gospel; and God had seen fit, in his abundant goodness and favor, to send preachers of the gospel to them. But the destiny of each, the final condition of each, depended on their fidelity, sincerity and obedience. Hence the exhortations, not to receive the gospel in vain, to add to faith, virtue, charity, &c., and to make their calling and election sure. Man is free, yet dependent on God. He has the means of improvement and religion, but he must wisely and diligently use his means and his powers, or he may come short of salvation. A. B.

FOR THE CHRISTIAN REGISTER.

FEMALE EDUCATION.

The subject of Education can never be uninteresting to the citizens of Boston. And I trust I shall not be liable to contradiction, by any one acquainted with the character of our public schools, if I say, that better provision is not made for the education of boys, in any part of the United States than with us. At the same time, when I look abroad, and see the female seminaries of a higher order in several of our sister cities, I cannot avoid the conclusion, that we are quite behind hand in this most important respect. Without the least disparagement to the many excellent private schools for the education of young ladies in Boston and its vicinity, I maintain, that the moral and intellectual character of this community demands some public means of female education, on a more enlarged plan than has hitherto been adopted. As my object, at present is merely to throw out a hint or two for consideration, among the many circumstances, that have led me to this conclusion, I shall only refer to the fact, that the Catholic Institution so wantonly destroyed at Charlestown, was so largely patronized by Protestants. This fact, probably not known to the perpetrators of that shameful outrage, whilst it increases our detestation of it, strengthens also our sympathies with our Catholic brethren, and prompts the determination, that they shall be fully sustained and protected in all their civil and religious rights. At the same time, let me ask this wealthy and enlightened community of Protestants, if they are content to have it said, that they have no other female seminary than our public grammar schools, very respectable though they are; and to be dependent on the Catholics for the higher means of female education?

Is it not then peculiarly seasonable to give our attention to the question, whether measures should not speedily be devised—for commencing the work,—for preparing the way, at least, for a female seminary, which shall do honor to our city, and be a source of eminent usefulness to the community at large?

It is premature to give even the outline of such a plan, as I have in view. Suffice it to say, I contemplate an Institution rich in public benefactions;—one that shall raise the tone and the standard of female education; that shall embrace a thorough system, not only of moral and intellectual, but of domestic instruction. Such an Institution, it is obvious, will require public building,—public grounds for garden walks, &c. And it is highly desirable, that some one of the beautiful and healthy elevations in this neighborhood, which are fast taking up for other purposes, should be secured for this object, while land is comparatively cheap, and before they are otherwise appropriated. Being the parent of daughters, whom I am anxious to furnish with the best means of a sound and thorough education, I could write with much feeling upon the subject. But I deem these suggestions sufficient for my present purpose, and cheerfully leave the subject for abler hands. Boston.

FOR THE CHRISTIAN REGISTER.

Mr Editor—I was much gratified to find in the last Register a letter from a correspondent, dated at Augusta, Me., over the signature of C. in which the writer echoes to the few remarks which I took the liberty to send you a few weeks since on the wants of Maine. Permit me, sir, to trouble you with a few more thoughts which have a particular bearing on the same subject.

It was my lot to have occasion to travel—and I found in many places that the people would not attend the meetings of the Methodists, Baptists or Orthodox—and in consequence of this neglect, I was led to inquire the reasons why the all-important concerns of religion were so wickedly cast off; and I found, in nine cases out of ten, it arose from the *peculiar* doctrines advanced by those sects—doctrines, which the common sense of the people knew to be wholly at variance with every thing in nature, and directly contrary to reason. These doctrines have done much more to advance skepticism and drive men to infidelity, than I fear some of my friends of opposite systems are willing to admit; the truth of which, however, they cannot deny.—Under these circumstances, and feeling a deep interest in the spiritual welfare of those with whom I sojourned, I resolved to try and see what I could do to awaken a greater interest among them to the concerns of their souls,—which must be saved by the sanctification of the truths of the gospel, or lost forever—and though I was not connected with any church or society, and had no one to assist me, I went on foot from village to village, and held meetings from house to house, in school-houses, and, on the Sabbath, in the meeting-house. Notwithstanding all my embarrasments, I found, to my utter astonishment, that on all occasions the meetings were well attended, and frequently on the Sabbath I had from 200 to 700 hearers. These were glorious feasts—to see so large a company, all paying attention to the saving truths of Christianity. I found, however, that I could not devote myself to this precious work, being a poor mechanic and having nothing but my daily labor to support me, and was obliged to give up the good work.—I had many offers of assistance from my Trinitarian friends, provided I would subscribe to their creed; but this I would not do,—and feeling the pernicious influences of party religion and sectarian prejudices, I resolved to keep aloof from all and move independently—and though I am not associated with any sect, to advocate the interests of a sect, yet I do feel a strong interest in the advancement of Liberal Christianity, because I believe it is the only thing that will save this blessed land from infidelity. And I cannot but hope to see great multitudes who are now living without God and without hope, brought to a saving knowledge of the gospel by its rational truths; and that greater encouragement will be given to free young men to enter the field.

A Poor Layman.

Oct. 20.

FOR THE CHRISTIAN REGISTER.

THE STUDENT IN DIVINITY.

This term I have entered my name in the Theological school connected with the University. But when I consider the study I have entered upon, the wisdom, prudence, patience and perseverance which are necessary to a successful performance of the service pertaining to the pastoral office, moreover its duties and trials, I am ready to exclaim, *who is sufficient for these things?* Yet is there not reason to believe strength and support will be afforded those who truly and sincerely endeavor to promote the cause of truth and the good of mankind, who employ every motive and argument to reclaim the vicious and to enforce the practice of virtue, at the same time, describing the importance and necessity of religion and of obedience to its precepts, and who exhibit in lively colors the future felicity of those who shall continue the faithful followers of Christ? Men engaged in preparing themselves for the gospel ministry are cheered by the assurance, that truth will finally prevail over error and delusion, that, notwithstanding all the opposition that may present itself, a knowledge of the Gospel will ere long be universally diffused and effectually exert its benign influence in enlightening mankind and teaching them the way of salvation through a Redeemer. The Omnipotent God, by the energy of whose fiat the earth sprang from non-existence into being, deigns to effect his purposes through the agency of means. Through the foolishness of preaching God is pleased to save those that believe.

The thought of being instrumental in furthering his designs, in advancing the interests of religion, is acompanied by sentiments of singular pleasure and satisfaction. He who is disposed to enter on the study of this profession and devotes his time and talents to the acquisition of the knowledge and habits which are essential qualifications for a successful discharge of the duties of this profession, who is willing to deny himself many of the pleasures in which others may innocently indulge themselves, and is influenced by a desire to benefit his fellow men by instructing them in the principles and duties of religion, humbly confiding in the promises of the Almighty, may in the hour of trial with assurance look up to him for strength and succor. While visiting the abode of grief and distress, the chamber of sickness and languishment, administering reproof and consolation, he is encouraged and animated by the thought that he is doing good and promoting the happiness of his species in the capacity that God has given him and in conformity to his will.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

CREATION.

Sir—In a late number of the Mercantile Journal I met with an account of the Rev. Mr Winslow's Lectures, which are held at the Bowdoin street vestry. The object of the course is stated to be to establish "The authenticity and credibility of the Bible," and the ability of the Lecturer is highly spoken of by the correspondent of the "Journal." The subject of the Lecture described, besides the preliminary matter, was the "Creation"; of the treatment of this subject the writer in the Journal gives the following account:

The lecturer then commenced with the first chapter of Genesis, and explained the philological and evidently philosophical interpretation of a number of the first words. He stated that the original meaning of the word which is translated "created," is different from the signification we now give to that word, its ancient meaning being "to form," "to construct," and therefore favoring the idea that the matter of which the earth is composed existed previous to the "Creation."

It is creditable to Orthodoxy that it has condescended to examine into the letter of sacred writ and to prove what is the meaning of the "spirit and the understanding." The writer was not present to hear the explanation of "created," but he trusts Mr Winslow did not mean to infer that God created the heavens and the earth out of what was already created. If the mind has been previously darkened with the error of misunderstanding on this subject, I can answer for myself that wisdom always taught the fact that "created" meant to form out of nothing, taking the facts as presented with a surrounding view of ourselves and nature. But whether the writer of the article copied be correct in his views of Mr Winslow's meaning, admits of a doubt, because the quoted paragraph bears no relation with the spirit of piety and devotion to the great first Cause and Promulgator of truth. The two first paragraphs of the Old Testament as read in the Paragraph Version recently published, qualify themselves, the one referring to the state of the earth before light was created, because all was "without form and void." But the idea favoring an existence of matter previously to creation savors too much of materialism to be passed unnoticed. The indefinable, invisible nature of God has occasioned much speculation and diversity of opinion; and if infidelity can once gain a belief that the materials were in existence before creation, it at once says the spirit is an emanation from an *infinite power*, and the materials were once spirit and now matter; thus the doctrine of "vain philosophy" is built up.

Note. The word translated in Genesis i. 1, "created," means made, formed, &c. without necessarily implying creative power, though this may be implied from the necessity of the case. But if we understand our correspondent rightly, he does not meddle with the philology but only with the philosophy. Ed.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 1, 1834.

LORD'S DAY.

A few weeks since, we received the first paper of an intended series devoted to the subject of the Sabbath or Lord's Day of which we intended to take earlier notice.

We are very glad to find the attention of the community turned to the important subjects of the observance of the Lord's Day, and of attendance on public worship. The growing violations of the day set apart for rest from secular employments and for attention to the soul's concerns, is one of the alarming signs of the times. But whether a more sacred observance of the Lord's Day will be promoted better by a journal expressly devoted to the subject, than by the confederated influence of the weekly religious Newspapers which pervade our land, is questionable. An exclusive devotion to one subject is apt to produce tiresome repetitions, and to lead to exaggerations which tend more to injure than benefit a cause. All such exaggerations should here be strictly avoided. We have seen for example what we commonly call casualties, fatal casualties, which occurred on the Lord's Day, ascribed to an immediate divine judgment, as if taking place by God's direct interposition to punish the offenders. But this is a very false view of the case for those who believe that the present is a state of probation; that death is only a suspension of being; and that it is in no proper sense a punishment for sin. Such events are indeed warnings to the living, and may, for aught we know to the contrary, be so intended; but any inference beyond this, connected with our short-sighted views of a holy providence, leads to endless perplexities in interpreting God's mysterious dispensations.

Again: all overstatements should be avoided, both in regard to the original founding of the Sabbath, the substitution of the Lord's Day in its place, and the observance required of Christians in respect to the latter.

PRIMEVAL SABBATH.

We do not feel the same difficulty which some have expressed concerning the primeval institution of the Sabbath. The passage in the second chapter of Genesis which concludes the account of the creation with the seventh day, in which God ceased or rested from the work, and which he pronounced sacred, is referred to in other parts of the Old Testament, as the origin of the Sabbath or rest of the seventh day. It matters not how we regard the days of creation in respect to their duration. Whatever the periods were, it is sufficient that their general relation to each other and their succession, terminating in a seventh, sacred period, afforded something resembling the distribution of time into weeks of natural days. But we are immediately met with an objection to this origin of the Sabbath, on the ground that in the patriarchal history there is no evidence that there was any Sabbath, any day of rest or of worship; so that the Jews claim the day as belonging to the Mosaic dispensation, considering the original mention of it, and its consecration by God himself, as merely prospective. Christian theologians have sometimes taken the same ground. But we do not think, under all the circumstances of the case, that the fact of the absence of any allusions to the Sabbath, while mention is made of offerings and sacrifices, is by any means an insuperable difficulty against the supposition of its observance. For we must remember what meagre fragments of history Genesis must contain, covering three fifths of the whole period of the Hebrew nation, and more than that proportion of time from the creation to the completion of the sacred books of the Old Testament.

SABBATH ANNOUNCED BY MOSES.

In the 16th chapter of Genesis there is a distinct and repeated recognition of the Sabbath, before the delivery of the Law from Mount Sinai. In the account of the gathering of manna a double portion is mentioned as provided on the sixth day to avoid gathering it on the seventh. "This is that which the Lord hath said; tomorrow is the rest of the holy Sabbath." "For today is a Sabbath unto the Lord," &c. Ex. xvi. 22—30.

It is impossible to read attentively the account of which we are speaking without perceiving that the people showed no surprise when Moses announced the Sabbath together with the reasons for holding it sacred. Yet it is certainly natural to look for such an expression of surprise, if the annunciation were wholly new. Indeed we cannot believe that Moses would so abruptly announce the day and require it to be held sacred, if it had been altogether disregarded since the creation of the world, if there were not even traditionary accounts of its continual observance. And it is manifest from the circumstances of the case that he did not speak of what was unknown, but only of that which was revived, calling to remembrance what had been neglected. It is in this way only that we can account for the want of any appearance of astonishment on the part of the people. They did indeed give proofs of distrust, as they were wont to do upon all occasions; for it appears that a portion of them went out on the Seventh day to gather manna, but found none. Having thus put the matter to the proof, they rested satisfied with the declaration and command of their prophet and leader, and we have no reason to doubt that the day was afterwards strictly observed.

In our Saviour's time the Jews kept their Sabbath with great strictness, and he showed, upon several occasions, that the sanctity with which they invested it, consisted too much in ceremonies. Accordingly he did away by his example and precepts what was ceremonial, proving by both what upon one occasion he asserted, that the Sabbath was made for man—for the improvement of his social, benevolent, religious character, and not man for the Sabbath, as if it were in itself sacred and had a mystical virtue jealous of its own wrongs.

LORD'S DAY.

The change of the day to be held sacred after our Saviour's resurrection, though not a matter of importance in itself considered, was yet of consequence in respect to the circumstances connected with it. Our Lord, though he gave no countenance to the superstitious reverence which the Jews paid to their Sabbath, ever treated it with respect; and the miracles which he wrought on that day in the cause of humanity, and his injunctions concerning the performance of kind and benevolent acts, to say nothing of his teaching in the synagogues and in the temple, show that a day set apart for worship and charity is not a matter of indifference. But in regard to the change of this day, we have no direct evidence. There are in the apostolical writings some occasions mentioned of meetings for charitable objects on the first day of the week. A direction is given in Paul's Epistle to the Corinthians, in which also is recognized a similar direction to the Church at Galatia, to make collections for the relief of the brethren at Jerusalem on the first day of the week, which would seem to imply their assembling at that time for religious and charitable purposes. But though we find nothing explicit on the subject in the New Testament, yet we know that, in the early periods of the Church, the first day of the week was set apart for religious concerns. It is therefore probable that such meetings did take place on that day at least occasionally in apostolic times; and though the change of the day, especially among Jewish converts, might be brought about gradually, yet soon after the apostolic age it became general. The usage of the church in primitive times, is sufficient authority on this subject, and must satisfy every reasonable mind. And it seems altogether appropriate that the Lord's Day, commemorative of the ever blessed Saviour of mankind, the Lord of the Sabbath, should not continue to be the Jewish Sabbath, but should date from his own glorious resurrection.

The manner in which this day should be observed is a topic which we may recur to hereafter.

ORIGIN OF UNITARIANISM IN MASSACHUSETTS.

In the Christian Watchman of October 8th there is an article in which an attempt is made to throw some light upon this subject; with what success our readers will judge. It seems that while the Rev. Drs Reid and Matheson were in Boston, there was a meeting in the vestry in Park street church, between those gentlemen and several ministers of Boston and the vicinity preparatory to the farewell meeting. Some notes of the conference which took place at this meeting, found their way to the "Christian Secretary" (published at Hartford, Ct.) and were transferred to the Watchman. The writer says: "I was highly gratified, and proceed to communicate a few of the facts which this interview elicited, suppressing the names of those by whom they were given."

Unitarianism in Massachusetts owes its origin to the early connexion of the church with the State. None could vote or hold civil offices, but members of the church—the consequence was, that thousands urged their claims, and while experimental piety was regarded as an essential qualification for membership, multitudes were rejected: at length, those who had been baptized in infancy, demanded to be admitted so far as to enjoy the rights and privileges of freemen. This led to what was called the half way convenant, i. e. parents owning the covenant without becoming members in full communion, might have their children baptized.

Here indeed are some facts, but what they have to do with the origin of Unitarianism we can only divine, and may not perhaps divine rightly. That compulsory communion and test laws, as qualifications for office, in New England, should lead to resistance, that such bigotry should produce reaction and give rise in men of strong minds, to free inquiry and an independent exercise of their own understandings in religious and ecclesiastical matters, is what might be expected; and that this should result in a departure from Trinitarian and Calvinistic creeds might also be expected as one of the means by which good comes out of evil.

After speaking of the introduction of the revival system, particularly in connexion with Whitefield, the facts concerning Unitarianism in Boston which came out at the meeting, are stated as follows:

Though for a long while there were many ministers of the Congregational churches who secretly held the doctrine of Unitarianism, the first minister in Massachusetts who openly avowed it, was Dr Freeman, of Boston, Episcopal rector at the Stone Chapel—a proof that the liturgy and 39 articles are not an effectual safeguard of truth, or a barrier against error, and as an evidence of the recent developement of open Socinianism, it is worthy of remark that he is still living. Several others, who from their looseness of sentiment, and secular spirit, were prepared for it, soon followed. Many books and pamphlets on Socinianism were sent over from England to Harvard University. These were extensively loaned, and the error gained ground.

The evangelical members of the churches continued as long as they could in connexion with the others, and the ministers exchanged with each other, notwithstanding their diversity of opinion, but of late years, there has been a separation. The evangelical have colonized. There are now 13 Unitarian churches in Boston, and 9 orthodox Congregational.

The person who stated these "facts" probably was not aware, that Dr Freeman avowed his Unitarian belief before he was set apart as the minister of the society worshipping at King's Chapel. His remarks upon the inefficiency of the liturgy and thirty-nine articles accord with our own views of the case.

On the whole Drs Reid and Matheson must have gone home greatly enlightened concerning the growth of Unitarianism. They seem to have been totally blind to its origin, and never to have considered that it was the good seed sown at the beginning of the Christian dispensation, which, though it has been choked by tares, has never wholly failed to bring forth fruit.

REV. MR MATHESON.

This gentleman seems to have been delegated to inform his brethren in the faith on this side of the water, not only concerning every thing pertaining to the orthodox dissenters in England, but also of the whole condition of Unitarianism in that country, which he does up very summarily, and crowds the Unitarians within very narrow limits. The estimate he made would reduce them to 6000, as the *maximum*. He gave it as his opinion, that, though there are two hundred Unitarian Churches in England, of which "one hundred and sixty-four were originally orthodox," all the hearers in all the Congregations could be accommodated in from six to ten houses of worship as large as that at the Meredith Bridge N. H. where he was enlightening the people on this subject. That building we understand holds about six hundred persons! It is stated in the N. H. Sentinel, "that the Rev. Mr Fairley, an English Clergyman, lately estimated the number of Unitarian Churches in the *Northwest Districts* alone at 206," and that "the London Congregational Magazine gives 20,050 hearers to about one half of the Churches enumerated (107.") A correspondent of the Christian Register, on our first page, has communicated some valuable hints on this subject, which we hope will be followed out by statistical information, which will give us more definite views of the matter. We have no disposition to boast of the number of Unitarians here or elsewhere; they are far more numerous probably than our orthodox brethren apprehend, even in the midst of their own congregations.

ROMAN CATHOLICS.

Much has been published of late in the orthodox religious newspapers concerning the Roman Catholic Religion, its anti-christian horrors, and its proselyting spirit in the western States. We certainly unite in the prayers of all good Protestants that it may not spread in any part of our country; and it is not, till recently, that we have supposed that there was any occasion for fear upon the subject. Even now we presume the alarm which is sounded, and which reach us from a distance, though not a false alarm, is much greater than the case demands. The *rapid progress* of the Catholic Religion is not we believe what the catholics claim to have effected. The language is that of the orthodox Presbyterians of the West; those who are commonly called Calvinists, the natural inveterate enemies of the Catholics. We find in the "Catholic Herald" the following observations which are aimed at those Protestants who have taken up the weapons of warfare against the *infallible* church.

Increase of Roman Catholics.—We copy from a late Number of our respected contemporary the New York Catholic Diary, a few plain but pithy observations on the causes of the rapid progress of the Catholic Religion in this country. Our Protestants would do well, seriously to ponder these reasons, and if they will continue to be alarmed at our increase—which is somewhat overrated—to explain to themselves and their readers how it is that the Catholic religion in this free country and in the nineteenth century is able to thin the ranks of its adversaries.—*Catholic Herald.*

"This *rapid* progress is not effected by money, for, generally, the Catholics are poor; not by influence in the country, for the Catholic congregation is one of the least influential; not by a great number of ministers, for we have less than any other denomination; not by indulging the passions of the multitude, for we are blamed for our precepts of fasting, abstinence, &c. &c., for the impediments of matrimony, for its insolubility, and for several other points which appear very hard to human frailty. It is not the effect of ignorance, for the American people are not generally so; and a *rapid progress*, must suppose a general disposition to embrace our doctrine. It is not for want of reading the Scriptures, for the converts are Americans brought up in different sects, and must have read the Scriptures from their childhood. It is not for want of warning, for in every Protestant sermon and in every Protestant paper there is nothing but *the Papists! the Papists! and the Papists!* It is not the effect of partiality, there is a terrible prejudice amongst Protestants against us. What can, then, be the cause of this RAPID PROGRESS?"

It is common for a church or sect to boast as far as possible of the number of its converts, and the language of the above extracts shows a good deal of complacency in the success of the work of proselyting,—a success which a few years ago was doubtless wholly unlooked for.

The writer in the New York Diary, undertakes to show what are not the means which have effected the spread of the Catholic religion; but this is deceptive. The catholic missionaries have enough of that kind of influence which they disclaim to produce their share of conversions to their Church; and whatever they may say about the intelligence of the people among whom they are operating, there are doubtless materials enough for superstition and professions of infallibility to work upon. No other church dares, in controversy with the catholic, to claim infallibility. They would thereby be caught in a trap from which it would be hard to escape. Hence the opponents of the Catholics dwell especially upon the abuses of the Romish Church; a fruitful theme indeed, and one which fully pursued presents arguments enough against it, whatever modifications it may have undergone in modern times, and particularly in this country. But we have seen pretensions in some cases in Presbyterian or Congregational churches which fall little short of those of the Catholic. It may be one of the good fruits of this controversy, that Protestants will come to a true understanding of the ground on which as Christians they stand—that all ecclesiastical authority and usages are matters of conventional arrangement, and that true religion, the religion of the heart as well as the understanding, is a matter in regard to every individual between himself and his God.

THOMAS SMITH GRIMKE.

The account of the decease of this distinguished man was received in this city last week. We had no personal acquaintance with him; but we knew something of him from his words and deeds; and judging him by these we regarded him as a Christian in all the comprehension of the term. He was we are told an Episcopalian; but like most men of enlarged minds he was no slave to outward things, and never gave to party what was meant for mankind. Mr Grimke was educated at Yale College, from which he is said to have come out with great honor. By profession he was a lawyer, and, as we understand, he attained a high rank in that profession in Charleston S. C. But he moved in a wider sphere than that of mere professional occupation; he was forward in promoting the great objects embraced in benevolent institutions for raising the moral and religious state of society. The first publication of Mr Grimke which we recollect to have read, was upon Sunday Schools—an "Address at the Celebration of the Sunday School Jubilee, on the fiftieth year from the Institution of Sunday Schools, by Robert Raikes, delivered at Charleston, 1831." It contains besides an ardent plea for Sunday schools, a well deserved commemoration of Raikes, who, though not in fact the founder of Sunday schools, obtained that credit, by reason of the extension which he gave them through personal efforts, and the devotion of his time to their advancement, without recompense.

The last work of Mr Grimke which we have read, and probably the last published, is also upon Sunday schools;—entitled—"Address on the Power and Value of the Sunday School System of evangelizing Heathen, and reconstructing Christian communitys &c.—delivered in the Lutheran Church, Charleston, March 17th 1834." This is a production somewhat peculiar. The first third part is a sort of fabulous abstraction, or a story founded in fact and colored by vivid touches of imagination. An island is supposed in the midst of the Ocean, visited successively by the merchant ship, the discovery ship, and the man of war, and at length by the missionary ship, whose messengers of glad tidings soon tell the astonished heathen islanders the whole tale of God's dispensations to mankind, as contained in the everlasting records of truth. He then proceeds with much power to speak of the effects of Sunday schools upon the social, civil and political condition of society—upon literature and education—and upon religion; ever regarding the Bible as the fountain of all good learning, and complaining that it has been so generally banished from our schools.

In 1831 three Addresses of Mr Grimke delived on different occasions, were printed at New Haven with this general title. "Reflections on the character and objects of all science and literature, and on the relative excellence and value of religious and secular education, and of sacred and classical literature" &c. Two of those addresses, one delivered in his own State, and the other before the P. B. K. society at Yale College, contain an earnest plea for the preeminence of the Bible as a text book, in all the gradations of education.

Mr Grimke's writings will be apt to disappoint one who looks for the results of the severe discipline of the law. There is less of exactness in style and of logical continuity of thought, than we should expect. Indeed he is discursive and sketchy, so to speak. He carries us with him for a time by his boldness and ardor, by casual and striking allusions and illustrations which he seizes upon; he dazzles us with the effulgent beams of learning, radiating from every direction; but we rise unsatisfied; feeling the want of that sober reasoning which leaves durable impressions and produces conviction.

But the loss of a man of such talents, of one possessing a mind so active, enlisting so heartily in benevolent enterprises, fearlessly defending civil union in the midst of party rage, and above all contending as a faithful soldier of the cross for divine truth, is deeply to be deplored by the Christian community.

BOSTON SEMINARY.

On our next page will be found the plan of a School for a liberal and thorough course of study, in various branches; such a school as has been much talked about for some time past. We see no objections to the outline which is presented to the public, but much to commend in it. It has been hinted that such a seminary might prove injurious to Harvard University, by affording a substitute for the advantages there enjoyed; but we do not so regard it. On the contrary, we look upon all the successful exertions made to raise the standard of education, and to ensure thorough instruction, as tending at the same time to elevate the character of the University, which is ever to be supposed to be in advance of the minor institutions with which it is surrounded, and to partake in some degree of the benefits of them. It must thus be enabled more fully to carry out the great designs contemplated in its various departments of study, and to assume more thoroughly the character of a University.

Should the school go into operation, a large portion of the pupils would doubtless finish their education there, so far as education is ever finished in a school. That portion would consist of such as do not look forward to the study of the learned professions; such as now pursue their studies under those instructers who can best promote their particular objects; such as have no wish for a college education.

One of the prominent objects of the proposed school, it should seem, is, to unite the advantages of thorough mental discipline, with those of domestic supervision. Many parents, in such a wealthy city as Boston, can well afford to pay the tuition which is proposed, and will not be obliged to send their sons to the University at a premature age, merely because they know not what else can be done. At such an age, the bent of their minds can be more easily discovered in the school room, by discerning teachers, than in the short seasons spent in the lecture room mingled with those of much maturer years and riper judgment; and should they enter the University they will know better than very many now do how to appreciate and improve its extensive and increasing advantages.

The gentlemen who propose to engage in the instruction of the seminary, so far as their names have been made public, are entitled to full confidence; indeed they are so well known, that it is unnecessary to speak of their merits; and those who know better than we do the wants of this growing city in respect to education, (if we can speak of wants where such bountiful provision is made) will doubtless see that a plan so well devised, if needed, shall be carried into effect.

MAINE ANTI-SLAVERY CONVENTION.

Some of the circumstances attending this Convention, held at Augusta, have been differently represented in different papers. The deliberations and results, however, appear to have been harmonious on the part of those who assembled for the grave purpose of considering the evils of Slavery. A society was constituted in conformity with the leading principles of Anti-Slavery Societies; namely, "By moral and religious means, and by no other, to secure the immediate and entire emancipation" of slaves in the United States, and to "encourage and promote the intellectual, moral and religious improvement of the free people of color."

It seems that Mr Thompson, an English gentleman, who, either as an agent or otherwise, takes a deep interest in the cause, and has been represented as an able advocate of it, was present at Augusta, and engaged in the debates. Some remarks upon him in the "*Age*," of not a very courtly character, excited his displeasure, and led him probably to more fredom of remark upon local matters than was consistent with that better part of valor—discretion. An amusing and probably an exaggerated account is given of his speech and mode of retaliation in the Kennebeck Journal.

We are much disposed to doubt the wisdom of enlisting itinerate foreigners in this cause. It cannot be concealed that it is at present an exciting subject, and imperfectly understood. An Englishman does not know how to meet American prejudices upon questions about Slavery; and if the cause of Anti-Slavery is ever to prosper, it must pass into hands strong indeed, but which know how to grapple with error and prejudice skilfully, and not into hands which waste their strength by random assaults against either real or imaginary foes, or which contend as if beating the air.

MOURNING APPAREL.

We have taken the following remarks from the Christian Palludium. They are ascribed, in that paper, to the "Philadelphia Liberalist," a journal which we have not met with; but we fully approve the remarks. The subject is one which has at different times excited public attention, and there have been individuals who were independent enough to disregard the general usage in times of affliction, and to derive their consolation from the true sources, without attracting public sympathy by garments of mourning. The outward indications of grief in different nations and ages have been various; but the vestments of mourning, differing in form and of almost every hue, depending nought upon the nature of things, and marked by fashion or caprice, have been the prevailing signs of affliction. But we have no respect for such customs, and could wish to see them done away, whether regarded as a matter of convenience and economy, or of sentiment and feeling. We pass to the extract:

But now he is dead, wherefore should I fast?—Can I bring him back again?

These remarks against mourning apparel are admitted with the sincerest kindness towards the afflicted. These trappings of grief, seem indifferent and childish, where there is real grief; and where there is not, they are mockery. The principal objections against the custom of wearing mourning apparel are, that it is useless, inconvenient and expensive.

For what use does it serve? To remind me that I am in affliction? I don't wish to be so pointed out. Shall the sable garb be adopted then, because it is grateful to my feelings—because it is a kind of solace to me? I can gain no consolation from it.

But if the custom is useless, its inconvenience forms a still greater objection. It is inconvenient, because it throws the care of purchasing and making clothes, upon a family, at the very moment when, on every account it most needs seclusion and quietness—when worn out with care, and watching, and sorrow, it needs retirement and relief. There is a shocking unseemliness, I had almost said a sacrilege, in turning the house of death into a shop for the dress maker! Who that has ever witnessed what is passing on one of these occasions—who that has seen the broken hearted victims of affliction brought forth to be dressed up as pageants, and harrassed with inquiries about mourning gowns and bonnets, or heard intermingled with their sighs and tears, paltry and vain discussions about the adjustment of mourning caps and ribbons—who, I say, has not felt that all this is inconvenient, ill-timed and unbecoming, beyond what any force of language can express.

But the greatest objection after all, to the use of mourning apparel, is the expense. That the expense presses heavily upon the poor, is a matter very well known, and I believe, very generally regretted. But this is not all; it presses heavily upon the community. None but the opulent in fact, can afford it. There are few families in the country, with whom the expense of mourning apparel, does not form a burdensome addition to the bills of the merchants. Besides, this is the most expensive kind of apparel; and there is always, on these occasion, from haste and the natural improvidence of an afflicted mind about worldly things, a great deal of extravagance and waste. And more than all, this expense comes at a time when, of all times, it can be least easily borne. It comes in addition to all the expenses of sickness the paying of attendants and the charges of the physician. It comes, perhaps, at the very moment when the main support and reliance of a family is taken away. When the husband, the father, the provider is cut off—when he has parted with the world, with no feeling of distress so deep, as that he was to leave destitute, those who were dearer to him than life—then it is that the desolate and deprived, under a false notion of showing respect to him, are obliged by the custom of society, to abridge the already narrow means on which they have to rely. How many are the cases in which a considerable portion, and even the whole of what remains for the widow and the fatherless, is expended, not in providing for their wants, but in merely arraying them for their desolate condition.

The foregoing observations upon mourning apparel are from a tract published at New Bedford by Mr Dewey 9 or 10 years since,—as we found after our editorial remarks were in type.

The observations which we have quoted are in part applicable to all persons; and those which relate to expense are conclusive, as it respects the poor. But it is in vain to urge motives upon the poor in this case, if they are not countenanced by the example of others. They will not, and they cannot be expected to fall behind their neighbors in bearing that kind of testimony of love and respect to their departed friends which fashion has sanctioned. We see proofs of this every day. And we have known of cases in which what was bountifully bestowed in charity for the relief of a suffering family, in the last illness of the husband and father, was immediately exhausted at his decease in decorating the survivors with costly apparel, in servile compliance with a custom which has nothing to recommend it but long continued usage.

We have no doubt there are more persons who think as we do upon this subject, than is commonly supposed; and we do not despair of the ultimate correction of the evil of which we have spoken—an evil much greater than would be conceived of by those whose attention has never been called to it.

RAMMOHUN ROY.

On our last page we have printed the proceedings at Calcutta in honor of the memory of Rammohun Roy, that remarkable Hindoo, who became more known in Europe and America than any other of his countrymen has ever been.—Whether we regard him as a full convert to Christianity, considered as a divine dispensation of grace and truth,—or suppose him to have fallen short of this, it is impossible to withhold our reverence from him as a man who, by the vast strength of his mind, burst the fetters of cruel, but revered superstitions, which bound him in common with his countrymen, and seized upon the moral code of the Messiah as the purest and most sublime that ever existed.

There is an allusion to some charge against this noble Hindoo, which, if we have ever heard it, we cannot now recal. It seems that it was an attempt, on malicious or mistaken grounds, to injure him through a prosecution of some kind against his son; but that both were fully acquitted, not only by the legal tribunals, but by the unhesitating decision of public opinion.

To us there is something delightful in listening to the praises of the moral elevation, the disinterested benevolence, and religious sentiment and feeling of a great man of another hemisphere, who stands out as it were single and alone, even if, in regard to his faith, "he followed not us."

NEW PUBLICATIONS.

Memoir of Rev. S. Osgood Wright, late Missionary to Liberia. By B. B. Thatcher. Boston: Light & Horton.

Mr Wright belonged to the Methodist denomination; but was no bigot to any creed, and his character abounded with those virtues and graces which all Christians must love and venerate. He was cut off at too early an age to have accomplished much, but he had lived long enough to give the highest promise of future usefulness, and to cause his untimely death to be mourned as a serious loss to the interests of civilization and Christianity.

The Memoir is written with feeling and simplicity, and contains large extracts from Mr Wright's journals and diaries, in which are given vivid pictures of the various states of mind and feeling which he went through in his religious course. The struggles through which he passed from a sinful to a righteous life, are described with much force and eloquence. The book is one which all denominations of Christians may read with profit and pleasure.—[*Communicated.*

The North American Arithmetic. Part 3d. By Frederic Emerson. Boston: Russell, Odiorne & Metcalf.

The First and Second Parts of Mr Emerson's Arithmetic are well known, highly approved and very extensively used.

The Third Part now published contains a brief elementary Arithmetic; but the main design of it is by uniting pure and mercantile arithmetic to prepare the learner for entering upon a full course of mathematical study, or for engaging in mercantile business. Thus, for example, concerning Foreign Exchange, besides the general principles on the subject, the author presents the mode in which accounts are kept in different countries, and where a change has taken place within no very remote period he gives both the old and new method.

The work is valuable on a similar account for the full view given of foreign coins, weights and measures.

The work appears to have been prepared with great attention, by one who is known to be competent to the work, one who knows from practical experience the gradations by which a learner must proceed in order thoroughly to compass the study.

The American Almanac and Repository of useful Knowledge for the year 1835. Boston: Charles Bowen.

This is the sixth volume of this highly valuable periodical. And we are sure that no one who is acquainted with what the editor has heretofore done in amassing great stores of facts respecting governments—social, economical, literary and religious institutions—education in all its gradations with its legal provisions—and various other things which need not be precisely classed, can be willing to do without this annual visiter.

In the present volume Banks and the Periodical Press have been the particular objects of the author's attention, but not to the neglect of all requisite information concerning the general and state governments &c.

The astronomical department has again been prepared by Mr Paine, and we have no wish to see that or the miscellaneous department fall into different hands.

ECCLESIASTICAL.

INSTALLATION.—On Tuesday last the Rev. Hosea Hildreth was installed as Pastor of the First Congregational church and society in Westborough. The exercises on this occasion were introduced with prayer and selections from the scripture by the Rev. A. Hill of Worcester; the sermon was preached by Rev. Dr Lowell, from Isaiah xlix. 4; the consecrating prayer was offered by Rev. Dr Bancroft; the charge and the address to the people by Rev. Dr Parkman; the right-hand of fellowship by Rev. Mr Allen of Northborough; and the concluding prayer by Rev. Mr Johnson of Grafton.

The day, being the 28th October, was selected for the occasion as being the one hundred and tenth anniversary of the ordination of the fist minister of Westborough, the Rev. Ebenezer Parkman. He went thither from the New North Church in Boston, of which he was a member, in the earliest infancy of that settlement, then called Chauncy Village, and was a faithful and devoted minister there for nearly sixty years.

We rejoice in the good prospects opened to that ancient church by the settlement among them of an experienced Pastor. Mr Hildreth will continue in part his services as Agent of the Massachusetts Temperance Society; and we hope that by his united labors he may continue to advance a cause of vital interest to the whole community, while he is contributing to the spiritual growth and prosperity of a religious society.

DEDICATION.—On Wednesday last the Church erected by the Congregational Society under the pastoral care of the Rev. Artemas B. Muzzey, in Cambridgeport was dedicated as a House of Worship. The Introductory Prayer was offered and selections from Scripture read by the Rev. Mr Newell, late Pastor of the Society; The Dedicatory prayer, by the Rev Mr Francis; Sermon, by the Rev. Mr Muzzey, the Pastor of the Society; Concluding Prayer, by Rev. Mr Ripley, of Boston.

INSTALLED at Portland, on the 15th inst. as Pastor of the Second Congregational Church, Rev. Joseph Vaill, late of Brimfield, Mass. Invocation by Mr Kellogg of Pertand; Introductory Prayer, by Mr Merrill of Cape Elizabeth; Sermon by Prof. Emerson of the Theological Seminary, Andover Installing Prayer, by Rev. Prof. Bond, of the Theological Seminary, Bangor; Charge by Mr Johnson of Saco; Right Hand of Fellowship by Mr Dwight of Portland; Address to the People by Mr Hobart of North Yarmouth; Concluding Prayer by Mr Nettleson.

DEDICATION AND ORDINATION.—On Thursday 23d inst. the new and beautiful meeting house belonging to the third church and society in Beverly, was dedicated, and Mr Joseph Abbott was ordained as Pastor. Sermon by Prof. Emerson, of the Theological Seminary, Andover.

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ORDINATION SERVICES.

MR EDITOR—I read with satisfaction the remarks of your correspondent in the Register of last week, upon Ordination services. For it has also been my lot to be often present at them; and sometimes I have felt the same difficulty of which he justly complains.

It is an evil, not to be lamented merely but to be remedied, if services in their nature so interesting, and generally so well conducted, should lose any part of their interest or value by an unreasonable length. Where an audience are much engaged, it is true, they do not count minutes; and they are not to be misled who would sacrifice an eloquent discourse, an able argument, an instructive charge, or a heart-breathed prayer, to a weak and childish impatience of length. Such hearers, who grew sleepy and weary like children, had better stay at home. Preaching, or what deserves the name, will do them little good. Yet there are bounds to this as to all things human, for life itself it but of narrow limits; and an ordination sermon, that is preceded by much and must be followed by more, ought in no case to exceed an hour. That preacher is wise, and shows his gracious regard for others, who satisfies himself and his hearers with forty-five or fifty minutes; and I scarcely know how to forgive one who goes greatly beyond it.

Your correspondent complains of the length of introductory prayers, and the occasional want of directness, appropriateness and brevity in the selection of the scriptures. Assuredly this is an evil, for it discourages the hearers at first, and begets the impatient thought, "if such be the beginnings, when shall the end of these things be?" But happily, Mr Editor, there is no evil of easier remedy;—would that other earthly evils were equally so—and I have heard introductory prayers so comprehensive and appropriate, with lessons from scripture, chosen and connected with such felicity, read with such expressiveness, and still so few in number, that both together have not exceeded eight or ten minutes, and have proved a most welcome and edifying introduction to the services; giving, if I may so speak, a gracious influence and acceptance to all the rest.

I might proceed to speak of some other parts belonging to our ordination services. But your correspondent of last week promises some further remarks of his own; and lest I fall into the same sin of which he complains, encroaching on the thoughts of others, and stealing away their property in the patience of their hearers, I bid you for the present an affectionate farewell. Yours,

A LOVER OF ORDINATIONS.

OBITUARY.

The recent death of John Watson Davis Esq. calls for a delineation of some of the qualities which marked his estimable character. When a boy, under the instruction of the Rev. Dr Gardiner, of Boston, he acquired an accurate knowledge of the Latin and Greek languages, preparatory to his entering College, and at the age of fourteen he was admitted to the Freshman class in Harvard University, and was graduated in 1810. After leaving College he spent the usual time in a respectable counting house, with a view to mercantile pursuits, but the discouraging aspect of the times in the last war induced him to change his purpose; and he commenced the study of the law. While engaged in his legal studies, he was appointed Clerk of the court of the United States for the Massachusetts District, and the duties of this office he continued to perform with great fidelity and ability, for upwards of sixteen years, when his health at last began to be impaired by a disease, which in its gradual progress at last terminated his existence.

The *intellectual* faculties of Mr Davis were of no ordinary character. His perceptions were quick and accurate; his judgment sound and discriminating; his memory strong and retentive. He had acquired much valuable knowledge, which he carefully improved, although restrained by a native modesty from making a display of his attainments. It was owing to this that he was less known than many of much inferior endowments. He never sought public distinction or applause; but, aiming at a conscientious discharge of duty, he maintained the right of exercising his own opinions of men and things, without infringing upon the rights of others. In him, it may truly be said, the *moral* qualities which most dignify our nature, shone with uncommon lustre.—Pure and honorable in his motives, honest and upright in his dealings and intercourse with men, he had a benevolence and sympathy which made him take a lively interest in the welfare of those around him. No man was more sincere in his attachments, or would make greater sacrifices to relieve a friend in distress and to assist the unfortunate. His acts of charity and benevolence were frequent, and, like the rest of his virtues, unpretending. He was polite in his manners, for a delicate sensibility to the feeling of others prevented him from ever giving offence. Never was a person more free from envy; and ill-will seemed not to belong to his nature. His was the rare praise of always acting from a sense of duty in all the tender and intimate relations of life, and of never neglecting to cherish a silent and unostentatious good will towards his fellow men. He needed only to be known to be esteemed and beloved, and by those who knew him best his loss is most deeply regretted. The writer of this was long and intimately acquainted with him, and feels a melancholy pleasure in drawing this short sketch of his lamented friend.—*Daily Advertiser.*

INTELLIGENCE.

DOMESTIC.

At the Circuit Court of the United States now in session in Boston, Andrew Dunlap, Esq. the District Attorney submitted a motion that the Court and its officers wear crape on the left arm during the present term of the court, as a testimony of respect and regard for the memory of John W. Davis, Esq. deceased, and late a Clerk of the Courts of the U. S. for this District. His Honor Judge Story, after making some remarks upon the fidelity and ability with which the deceased for many years had discharged the duties of the office, acceded to the motion and directed the same to be recorded.—*Daily Advertiser.*

Pure and Abundant Water.—A report we hear, has been prepared by Loammi Baldwin, Civil Engineer, upon the subject of supplying this city with abundance of pure water. He proposes to take his supply from the Framingham and Natic Ponds which will afford over 5 millions of gallons per day. The height of these sources above tide water, we have not heard distinctly stated, but we believe they are not far from 140 feet elevation. This is as high as the summit of Mount Vernon. The report which is of some length, contains a great variety of facts and is accompanied by a plan of an aqueduct which it is calculated will extend about 21 miles, to this city—and will probably cost including all expenses not far from one million of dollars.—*Evening Gazette.*

Sailors in Distress.—Six sailors,—1 English, 1 Scotch and 1 Italian were brought to this place last week, whose unfortunate situation excited the sympathy of our citizens, and wherever their misfortunes were known, received assistance. They sailed from Liverpool early in September, with 12 others, in a British ship, bound to Quebec. When about 8 days out, their vessel sprung aleak, and notwithstanding the pumps were kept in motion night and day, the water daily increased upon them. In this situation they continued for ten days, when exhausted and worn out with fatigue, and with 6 feet water in the ship, they were about to give over further exertions to save themselves or their ship. At this period a vessel hove in sight, which proved to be the bark Prudent, Moriarty, master, bound to this port. Capt. Moriarty took from the wreck the officers and crew, 18 in number, but was unable to save any thing with them except the clothes they had on. Capt. M. was obliged to put his own crew and his worn out ship mates whom he had rescued from a watery grave upon short allowance. It was not long, however, before he fell in with a Liverpool packet which took the officers and part of the shipwrecked crew—and not many days after, a vessel bound to Pictou took all but six of the remainder. These six unfortunate sons of the ocean were brought to this place. Here they were in a strange land without food or shelter and without the means of obtaining them. There being no British Consul here, they were wholly dependent upon the charities of the people. But they found friends, and never was kindness more gratefully received. They were sober, intelligent and well educated. They presented an interesting spectacle to the philanthropist, to him who can feel for others' woes, and who has a heart to relieve the wants of a distressed fellow being.—*Fall River Monitor.*

The Hermitage Burnt.—Yesterday evening about four o'clock, the roof of the Hermitage was discovered to be on fire and at all attempts to arrest the progress of the flames proved unavailing. The entire edifice with the exception of the room attached to the northern end, and used as a dining room, was in a few hours consumed. The valuable furniture in the lower story was fortunately saved; though much broken and otherwise injured in getting it out. That in the second story was, we understand, chiefly destroyed. The fire is supposed to have communicated to the roof by the falling of a spark from one of the chimneys, and there being at the time a light breeze from the North West, the progress of the flames was proportionably rapid. The numerous and valuable private papers of the President were probably all preserved.—*Nashville Rep. Oct.* 14.

Gaming.—At a late term of the Circuit court, in Fayette county, Ky. the Grand Jury were charged by the Judge to enforce the laws on the subject of Gaming. They proceeded to summon witnesses before them, one of whom was the Mayor of Lexington. The Judge subsequently intimated to the Grand Jury, that the prosecution of the inquiry rested on their discretion, and was not obligatory, upon which the jury resolved that they could not effectually prosecute their inquires, if, as they nnderstood the Court to intimate, witnesses were not to be compelled to give testimony before them. The Judge explained and the witnesses who were summoned, refusing to answer, were fined and imprisoned for a contempt of Court. The Grand Jury subsequently presented a communication to the Court, charging it with delinquency in the discharge of its duty. This was alleged by the Judge to be a contempt, and seven of the Grand Jurors, who refused to declare on oath, that they had no intention to censure the Court, were fined $40 each, and imprisoned for the space of twenty-four hours.

Emigration.—We hail with pleasure the numerous emigrants and adventurers who are daily entering our territory. Steamboats and vessels, which arrive of late, are crowded with emigrants, and our public houses are filled to overflowing. Every thing which can possibly be converted into a vehicle of conveyance is brought into requisition for the use of the hasty traveller, and the roads, in every direction, crowded with teams, carriages, &c. present an animated and pleasing spectacle.—*Detroit Journal.*

Fire at Rhinebeck.—The storehouses on the wharf at Rhinebeck, N. Y. took fire on Thursday evening, just after the steamboat Hudson had stopped, and as it is supposed by sparks from her chimney. The entire range of storehouses was destroyed, together with 10,000 bushels of grain, and a great quantity of merchandize of various kinds.

Great Fire at Rochester.—About 5 o'clock, on the afternoon of the 20th inst. a fire broke out in the store of E. F. & A. G. Smith, (extensive grocers,) and is still burning (8. P. M.) The loss in this one store will be $30 to $50,000. Insurance 14,000. *N. Y. Jour. Com.*

The Worcester Antiquarian Society.—We learn that at the annual meeting of this Society, held at Worcester on the 23d instant, its affairs appeared in the most prosperous condition. Besides the splendid and commodious Hall appropriated to its use, and its collections of books and manuscripts already large and rapidly growing, it has a productive fund of between twenty-two and twenty-three thousand dollars. This institution does great honor to the memory of its principal founder, the late Mr Thomas, and to its present active conductors. As a repository of Amercan history it ranks among the most valuable in the country.—*Daily Advocate.*

FOREIGN.

Yesterday, this city was visited by one of those remarkable obscurities, which have occasionally been recorded in the annals of the province. Towards two o'clock, the sky became tinged of an orange color, which from time to time changed to a dark green, and gradually increased in density till about three o'clock, when the darkness was so complete, that houses and shops were lit up as at night. A wind sprung up from the northwestward and about five, dissipated the obscurity, after a slight shower of rain. The water, which fell, was of a dark inky color, tasting and smelling much of smoke, and depositing, when allowed to settle, a black ashy powder. Towards six o'clock, the skies were as clear as they usually are at that hour of the day. The wind during the great portion of the day, was warm, and the thermometer stood at 65.

This strange appearance which to many minds portended a severe storm, was no doubt occasioned by some extensive fires in the woods to the northwest of this.—*Montreal Gaz. Oct.*

From Barbadoes.—By the arrival of the Edward at Alexandria, (D. C.) from Barbadoes, we are in possession of a file of the Barbadian to the first of October, inclusive.

The papers are generally barren of incident. As usual, the principal topic relates to the act of emancipation and its consequences. In Barbadoes all was quiet upon the surface, although the blacks manifested a reluctant obedience to the law.

A serious state of things existed in Demarara, Essequibo and Berbice. The slaves generally refused to work, and great apprehension was entertained. Gov. Smyth, however, addressed them, and by conciliation and threats, procured a temporary obedience. The Guiana Chronicle, however, of the 29th of August, states that the negroes are obstinately determined to resist the law to the last, and that nothing but fear restrains them from open and active violence. The planters there live in a state of constant and increasing expectation of disturbance. In Demarara, too, the Barbadian, of the 27th, expresses increased apprehension of coming trouble.

Hurricane in Dominica.—At about six oclock, on the evening of Saturday, the 20th of September, the rain commenced pouring down in heavy showers, accompanied by high winds until 11, when the rain subsided, and the wind increased. About midnight, a dead calm ensued,—but it seems to have ceased only to receive fresh vigor. In about a quarter of an hour after, the wind raged in every direction, and before 1, the work of devastation was completed. The lofty cocoa nut trees, the strongest on the Island, 'tossed to and fro like the withe' snapped in two, or were raised, with a terrific noise from the earth. The smaller houses in town were prostrated. Every building on the garrison was greatly injured or totally demolished. The spacious hospital was partly unroofed, and the barrack master's and adjutant offices entirely destroyed. The Government House, Commissariat, Custom House, Market House, Jail, Court House and Protestant Church, and indeed almost every other house in the town had suffered most severely from the hurricane. The mercantile houses of Messrs Thomas Laing & Co., and Thomas W. Doyle, had experienced very heavy losses.

Not fewer than an hundred lives are said to have been lost—many of whom were buried under a mass of ruins. The plantations are said to exhibit but one expansive field of waste and desolation. Details of destruction are given of houses, trees, crops, and stock, that are truly appalling. Four sloops lying in the harbor at the time of the gale, were lost, and an American schooner, laden, with lumber, was driven ashore at Grand Bay, without any person on board, and it was supposed that all hands must have perished before she reached the shore.

It was in contemplation to declare the port free for the introduction of necessary articles from abroad. In the house of Assembly of Barbadoes, on the 1st of October, it was voted to appropriate the sum of seven hundred and fifty pounds toward the relief of the sufferers. The inhabitants of Bridgetown had also held a meeting and passed resolutions expressive of condolence, and to institute a general subscription to alleviate the distress which the hurricane had occasioned.—*N. Y. Com. Adv.*

PLAN OF THE BOSTON SEMINARY.

The plan of a new literary institution, to be established in Boston, has been suggested by a number of parents and friends of education, who have felt the importance of being able to procure for their sons a more complete course of instruction than they can now find for them without sending them from home.

The establishment of such an institution in Boston seems desirable, not only for the inhabitants, but also for parents not residing in the city, as they can easily, in so large a place, find suitable families, in which their sons may continue to experience all the blessings, encouragements, and restraints of domestic life, while they enjoy the advantages of a liberal education. This opportunity of uniting the benefits of domestic and public education supersedes, in a great measure, the artificial system of discipline, which a more isolated institution requires. Besides this general advantage belonging to a large town, there are many social, literary, and moral influences, which must prove beneficial to a seminary of learning established in Boston.

It is a leading object of the Boston Seminary to give a liberal education to young men who are not destined to the professions and who do not desire instruction in the ancient languages. It is indeed intended to furnish thorough instruction in these languages to all who desire it; but, at the same time, the institution will afford as great advantages to those pupils who prefer other studies, as if it were established for their benefit alone.

The Seminary will afford sufficient means of instruction in all the important branches of a *general, classical*, and *practical* education.

The principal branches to be taught in the Boston Seminary are—

Mathematics and the Physical Sciences, including Mechanics, Astronomy, and Natural Philosophy.

The Ancient and Modern Languages and Literature, viz. Greek and Latin, German, French, Spanish, and Italian.

History and Geography.

Mental and Moral Philosophy.

The Evidences of Natural and Revealed Religion.

Composition and Elocution.

Penmanship and Book-keeping.

Drawing.

The departments of learning will be multiplied in proportion to the number of pupils and the various pursuits for which they may wish to qualify themselves.

There will be found principal Teachers in whom the whole control of the Seminary will be vested, viz. the Teacher of History and Moral Philosophy, the Teacher of Mathematics and Natural Philosophy, the Teacher of English Literature and Composition, the Teacher of the Ancient Languages.

In each of the four principal departments such assistant Teachers will be employed as the number of scholars may require.

To the more advanced classes, Lectures on Natural History (including Geology and Mineralogy, Botany, and Zoology), Chemistry, Technology, and the Principles and History of Commerce, will be delivered by competent teachers.

The Modern Languages will be taught by natives of the countries where they are spoken.

Writing and Book-keeping as well as Mathematical and Ornamental Drawing will be taught by competent instructers.

The Students, with the consent of their parents or guardians, will have a right to choose what branches of study they will pursue; but full and steady employment will be given them in the studies they may select.

They will be carried on in these branches, partly by regular instruction, and partly by directing them in a course of private study to any extent they may desire.

In every case in which the studies to be pursued by a pupil are not determined by his parent or guardian, a course of instruction suited to the capacity of the scholar and to the employment for which he wishes to fit himself, will be marked out by the Instructers.

The students will be carried forward according to their talents and industry, so that the more advanced may not be retarded by others, and the less advanced may not lose the benefit of elementary instruction.

There will be no artificial system of rank, or scale of merit, founded upan the relative attainments of the students.

The elementary instruction in the Ancient Languages and Mathematics will be such as to fit the pupils for the different classes of the principal colleges in this country, as well as for prosecuting the same studies in the Seminary.

Every student who leaves the Seminary may obtain a general certificate of his conduct, and a special one for each branch of study which he has pursued and finished. This special certificate shall contain a statement of the amount of knowledge he has evinced at a previous strict examination.

All sectarian or party influence whatever will be strictly excluded from the Seminary.

Admonition and Dismission from the Seminary will be the only punishments for misconduct.

There will be two vacations, one in Summer of six weeks, and one in Winter of four weeks.

The proper time for entering the institution, is the beginning of each of the two semiannual terms.

No students will be received for a less time than one year.

Every one who wishes to leave the institution is required to give notice three months before the end of the year; otherwise he pays for the following semiannual term.

Terms for instruction in all the branches taught in the Seminary, $200 a year. One half of this sum is to be paid in advance, at the beginning of each of the semiannual terms.

No pupils will be received under twelve years of age.

The Teachers of the Seminary will assist parents who reside at a distance, and desire it, in finding suitable boarding-places for their sons.

The Seminary will go into operation when sixty pupils are engaged.

In order to keep the community, and particularly the parents and guardians of the pupils, fully acquainted with the proceedings of the Seminary, and in order to give the Teachers continual opportunity of consulting the wishes of its friends, it is proposed that those who send pupils to the Seminary, or in other ways contribute to its interests, should appoint a Committee of Gentlemen, whose duty it shall be, at stated times and whenever they find it convenient, to visit the Seminary, and to communicate to the principal Teachers such observations and suggestions as they may think calculated to increase the usefulness of the institution.

It will be the constant aim of the Teachers to exert a salutary moral influence on their pupils. They will strive to make the several studies occasions of just moral impressions, as far as their nature will admit. They will particularly labor to establish such relations between themselves and their pupils, and such relations among their pupils to one another, and to offer such motives to application, as will cherish good affections, manly sentiments, a principle of justice, a love of knowledge for its best uses, and a desire to apply it to the service of mankind.

The founders of this institution rely on no patronage beyond what may be secured by their faithfulness. It is established wholly at their own risk. They cannot therefore commence it without some evidence of the disposition of the public to sustain them. They have thus thought fit to propose this plan, and request parents and guardians who wish to place pupils under their care, to give notice by supscription, or by applying to Professor Charles Follen, Cambridge; or Mr Richard H. Dana, Cambridge; or Mr Francis J. Grund, Boston.

Boston, October 14th, 1834.

ORDINATION.—Messrs Charles F. Barnard and Frederick T. Gray, Ministers at large in Boston, will be ordained as Evangelists on the next Sunday evening, Nov. 2. The services will be attended in the Federal Street Church, and will commence at half-past 6 o'clock.

MARRIAGES.

In this city, Wm. H. Thompson, Esq. of Newburyport, to Miss Francis B. Howe; Mr Daniel Jones to Miss Jane B. Leonard; Mr John Greenleaf to Louisa Poland.

In South Boston Mr Joseph Gardner, Jr. of Medford, to Miss Ruth Jenkins, of Scituate.

In Charlestown, Mr John Chapman of Boston, to Miss Mary Bigelow.

In Cambridge, George S. Hillard, Esq. of this city, to Miss Susan T. daughter of the late Judge Howe, of Northampton.

In Roxbury, Mr John Foye, Jr. of this city, to Miss Sarah Annass Perkins, of Gloucester.

In Taunton, by Rev. Mr Bigelow, Mr Abel F. Buss, of Bellville, U. C. to Miss Mary Williams Danforth of T.

In Newburyport, George Lunt, Esq. to Miss Sarah M. Greenwood.

In Duxbury, by Rev. Mr Moore, Moses P. Cleaveland, M. D. of Newmarket, N. H. to Miss Martha Richardson, of D.

In Kingston, by Rev. John Allen, Mr Joseph Lovering, formerly of this city, to Miss Sarah Cook Foster, daughter of the late Capt. Joseph Foster, of K.

At Boxboro', Mr Asa Tyler, of Boston, to Miss Sarah Willey.

In Walpole, by Rev. Mr Storer, Mr Silas Boyden to Miss Sally W. Fisher; Mr James R. Fuller to Miss Abigail Kingsbury.

DEATHS.

In this city, on Thursday Oct. 16th. Mr Joseph Cotton, aged eighty, he was beloved and respected through a long, exemplary life, and will be cherished in affectionate rememberance by a numerous circle of relatives and friends. John W. Davis Esq. Clerk of the District Court of the United States, 42; Lucy Ann, daughter of Mr Jonathan Jones, 4 years.

In Marblehead, John Winslow Lewis, son of John S. Bartlett, M. D. 17 months; Mrs Catherine F. Lewis, aged 48.

At Brandon Vt., Helen, daughter of Francis W. Dana, of this city, aged 19 months.

In Washington, John Adams, Esq., son of ex-President Adams.

In Charleston, S. C. Mr Lorenzo White, of Boston.

In Detroit, M. T. Mr Charles Tuck, recently of Boston 25.

In Natchitoches, La. Sept. 2d, Bernard Leonard, Esq. formerly of Bridgewater, Ms. 57.

In England, Wm. Blackwood the Magazine publisher.

At Gottingen, 31st Aug. the astronomer Harding, discoverer of the planet Juno.

NEW SCHOOL BOOK.

THE INTELLIGENT READER; designed as a Sequel to the Child's Guide.

From Hon. Wm. B. Calhoun, Speaker of the House of Representatives of Massachusetts.

"I have examined the "Intelligent Reader," published by G. & C. Merriam, of Springfield, with much satisfaction. As a reading book in schools or families, it is fearlessly recommended.

A PARENT."

Oct. 24, 1834.

From Poulson's (Philadelphia) Daily Advertiser, Oct. 21, 1834.

"It is one of the most unexceptionable and judicious selections of reading matter for American children and youth that I have ever seen. It is embellished with fine wood cuts, and its typographical appearance is very attractive. As a reading book in schools or families, it is fearlessly recommended.

A PARENT."

The Selections, besides being of an interesting character, are marked by a pleasing variety, a correctness and purity of thought, a simplicity of language and style, which peculiarly fit them for gratifying and improving youthful minds. We are particularly pleased with it as a *reading book for schools.*

We cordially recommend this book to teachers and all others who have the charge of the education of youth, as especially calculated to make *intelligent* as well as *good* readers.

JOSIAH HOOKER, BENJ. PUTNAM, GEO. COLTON, } *Town School Committee.*

Springfield, Oct. 1, 1834.

For sale by Allen & Ticknor, Crocker & Brewster, and William Paine.—School Committees and Teachers furnished gratuitously with copies for examination.

nov 1 3w

BULFINCH'S POEMS.

CHIVALRY and other poems, devotional and miscellaneous: by S. G. Bulfinch, of Augusta, Georgia.

It is rare that we have met with a collection of poems, whether great or small, which has given us more pleasure in the perusal, than the little volume now before us.—*Abbotts religious magazine.*

This little volume contains a variety of poems, written in the brief intervals of leisure in an arduous profession. Their literary merits are various; all are respectable, and some breathe a high strain of poetic feeling. The tone of moral and devotional feeling is of the purest and best kind.—*Unitarian.*

To be sold at 121 Washington street, and at the various book stores. nov 1

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

TEMPERANCE ALMANAC FOR 1835.

RUSSELL, ODIORNE & CO. have just published the Family Temperance Almanac for 1835. The astronomical Calculations are made by the Editor of the astronomical part of the American Almanac. It is also enriched by a variety of Statements, anecdotes, and suggestions relative to the great subject of Temperance. Although it has been published but a few weeks, about fifty thousand copies have already been sold.

☞ At a meeting of the Council of the Massachusetts Temperance Society, Sept. 25, 1834, the following Preamble and Vote, were unanimously adopted:—

The Council of the Massachusetts Temperance Society, having examined the *Temperance Family Almanac*, published in *Boston* by Messrs. Russell, Odiorne & Co. No. 134, Washington street, and Ford & Damrell, Wilson's Lane, near State street, are of opinion that its extensive circulation will be useful to the Temperance cause; therefore,

Voted, That it be recommended to the several Country Societies, to endeavor to procure its introduction into all the towns of their counties, and in other ways to promote its circulation.

JOHN C. WARREN, *President.*

Traders, and Secretaries of Societies supplied for distribution at low prices by

oct 18 RUSSELL, ODIORNE & CO.

PRINTING PRESSES, PRINTING INK, & PRINTING MATERIALS OF ALL KINDS.

AN extensive assortment of these articles are kept constantly on hand at the Boston Type and Stereotype Foundry, 39 Congress street, Boston.

The most skillful workmen are engaged at the above establishment, and the public may rely upon being faithfully served.

☞ Orders for foreign markets are respectfully solicited. Address J. G. ROGERS, Agent for the Company, Boston. oct 25

EMERSON'S THIRD PART.

THE North American Arithmetic, Part Third, for advanced scholars, by Frederic Emerson, is this day published. It comprises a brief view of the elementary principles of Arithmetic, with a full developement of the higher operations, and on extensive application of the science, to commercial business. This book has been looked for, with much interest, by the teachers of High schools, for several years; and its Publishers now present it with uncommon pleasure; feeling confident, that it will fully meet the highest expectations which have been entertained respecting it.

Emerson's Second Part uniting Mental and Written Arithmetic and comprising sufficient of theory and practice, for all the purposes of common business, has, within the short term of two years, become established in almost every school of eminence throughout New England, and is becoming the common Arithmetick for district schools.

Published by RUSSELL, ODIORNE & CO.

oct 25 3tis

PARAGRAPH BIBLE.

THE Holy Bible, containing the Old and New Testament, translated out of the original tongues, and with the former translations diligently compared and revised. The text is arranged in paragraphs, such as the sense requires; the divisions of chapters and verses being noted in the margin, for reference.

ADVERTISEMENT. Lest any one who sees this Bible should imagine that it is a new translation, or an amendment of the old,—he is assured that not a word is altered from the common copies. The arrangement is new, and is intended to prove that the Bible has beauties which have hitherto been obscured by an improper and almost ridiculous subdivision of its sacred contents.

Just published by PERKINS, MARVIN & CO. 114 Washington street. oct 11

LIBERAL PREACHER FOR AUGUST.

JUST published, at 134 Washington St. The Liberal Preacher for Aug. 1834, containing a Sermon by Rev. Samuel K. Lothrop, of Boston, Mass.—"Self-Deception." oct 18

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

WORKS OF RAMMOHUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries. Aug. 30.

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen.

Aug. 5.

GEO. H. GAY, Surgeon Dentist, has removed from No. 1, La Grange Place, to No. 12, Milk-st. nearly opposite the Mansion House, where he will attend to all operations on the TEETH.

Reference to W. P. GREENWOOD, Surgeon Dentist, and Dr M. S. PERRY. sept 27

FOREIGN BOOKS.

A LARGE assortment of Elementary and Classical Foreign Books for sale at S. BURDETT & CO.'s Store, No. 18 Court street, in the following languages, viz—

French—Spanish—Italian—Portuguese—German Dutch—Danish—Swedish—Polish—Russian—Modern Greek—Latin—Greek—Hebrew—and other Languages, ancient and modern. 1stf oct 4

FAMILY MEDICINE STORE.

JOSEPH L. MOFFAT, has recently opened in Chambers Square corner of Chambers and Poplar streets, a Retail Drug Store, where he offers for sale a new and well selected stock of Drugs and Medicines, every article of which he will warrant to be of superior quality.

J. L. M. having been regularly apprenticed in one of the best establishments in the city and having had long experience in answering the prescriptions of Physicians and in compounding Medicines feels no hesitation in assuring the citizens of West Boston, that he will not be excelled by any, either in the care or accuracy of his preparations.

In order to avoid the occurrence of any error, no vial or parcel will be allowed to leave the store without its appropriate label, excepting, Physicians Prescriptions, in which case the recipe (or a copy of it) will be retained and numbered, and a corresponding number marked on the Vial or Parcel.

Family Medicine Chests carefully put up or replenished. Teeth Brushes, Choice Perfumery, Fine Toilet Soaps and such other Fancy articles as are usually found in a Druggists Store. oct 18 3tis

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States. Price 50 cents.

THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools. Price 31 cents.

THIRD-CLASS READER, designed for the Younger Classes in School. Price 20 cents.

These three works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organised into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author, from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; and into very many of the best schools in Pennsylvania, Delaware and New York.

School Committees, Instructers and Teachers supplied with them on favorable terms, by

RUSSELL, ODIORNE & CO.

oct 4 School Book Publishers, Boston.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1 vol. 8vo, with plates.

Combe's Element's of Phrenology, 1 vol. 12mo.

Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just publised, for sale as above,

Combe's Lectures on Popular Education, 1 vol. 12mo.

Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol. 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.

sept 13

**ACADEMICAL CLASS BOO

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

"ALL THAT WAS COMMITTED TO THY SERVANTS—THEY DO IT."—2 Chron. xxxiv. 16.

Sayest thou the work is done,
The soul is fixed on high?
The earthly temple is complete,
The heavenly cleaves the sky?

Sayest thou the work is done?
The heart, is it subdued?
By the controlling power of grace
Is passion wild withstood?

Sayest thou the work is done?
Each day hath prayer arisen
(A sacred offering of the soul)
As incense up to heaven?

Sayest thou the work is done?
Have ye then fed His lambs,
And gathered safe within the fold
His many orphan bands?

Sayest thou the work is done?
Is not one sheep astray?
Of all which move upon the earth,
Treads each "the narrow way"?

Sayest thou the work is done?
Hast watched beside the bed
Of the suffering body, prostrate laid,
Whose frame Disease has fed?

Sayest thou the work is done?
Hast knelt within the cell
Of those who pine, in prison bound,
With crime and sin who dwell?

Sayest thou the work is done?
Is there no wanderer lorn,
From whom, swift, like the Levite proud,
Thou passest on in scorn?

Sayest thou the work is done?
The hungry hast thou fed,
Who crave, with sinking, famished souls,
The Gospel's precious bread?

Sayest thou the work is done?
Hast thou unsealed the well,
Whence living waters, cleansing, flow,
The thirst of sin to quell?

Sayest thou the work is done?
Rests Faith upon her rock?
Hath Hope her anchor cast abroad,
Safe 'gainst temptation's shock?

Sayest thou the work is done?
Waits the third Sister there,
Who greater than the others, still
Wipes off the rolling tear;

Who in the truth rejoiceth,
Who evil thinks of none,
Who suffering long, provoketh not,
And seeketh not her own?

Sayest thou the work is done?
Heir of salvation, rise!
No longer earth for thee has place;
Up, seek thy native skies.

Servant of God,—rejoice!
Blest mortal, rest not here;
On,—by the strength of love upborne;
Thou hast no cause of fear.

Haste,—enter on the rest
For thee prepared so long;
With holy angels bear a part;
Go, join their blissful song.

The Master waits thee there;—
"Hail to my mansions home;
Of life, come wear the eternal crown;
Hail! to my Father come! X.

MISCELLANEOUS.

RAMMOHUN ROY.

The India Gazette (Calcutta, April 8th) contains an account of a Meeting held at the "Town Hall," to consider "the most suitable manner of commemorating the public and private virtues of the late Rammohun Roy."

Sir John P. Grant (Judge) was called to the chair, which honor he said he should decline, if it were not "the duty of every Englishman who fills a situation of any distinction in India, to show in his own person the alacrity with which all Englishmen are ready to come forward on fitting occasions, with the natives of India, to commemorate Indian virtue and talent." He concluded his remarks by saying—"I never felt myself placed in a situation of more interest or more honor, than that which I have now the pleasure and happiness to fill."

Mr Pattle, with some very good prefatory observations, submitted the following Resolution:

"That it is the opinion of this meeting, that the name of Rammohun Roy should be perpetuated by whatever means will best indicate the high sense entertained of him by this meeting as a philosopher and philanthropist, and of his unceasing endeavors to improve the moral and intellectual condition of his countrymen, and to advance and promote the general good of his country."

The reading of this Resolution was succeeded by the following speech of one of the natives, RUSSICK LAL MULLICK.

Russick Lal Mullick said, being as I am a Hindoo, and accustomed from my earliest infancy to convey my sentiments in my native tongue, it cannot be expected that I should deliver them with the accuracy of an Englishman. Being as I am a foreigner, I must throw myself on your indulgence for any imperfections in my style, because I am delivering my sentiments in a foreign tongue. Rammohun Roy was a man of an extraordinary character—his like we shall not see again. He arose up amidst all the horrors of superstition to proclaim that he was capable of doing much more than his countrymen at that time thought. It will be interesting to this meeting to know the occasion which led Rammohun Roy to reject Hindooism and to think of all those improvements which procured him so celebrated a name, the remembrance of which we are met to commemorate. I have the misfortune not to have been personally acquainted with him; but I have heard that in his family, while he was young, an ascetic went to his father's house and claimed his protection. His father complied with the ascetic's request, and maintained him in his family. Rammohun Roy was then young, and as great and as orthodox a Hindoo as ever existed. His father thinking that the sum devoted to the support of the ascetic, might be made to yield a fair return, recommended him to his care as a pupil; and it was thus that Rammohun Roy was induced to learn the *Vedas*. It was the perusal of the Vedas that first opened his mind, and induced him to reject that abominable system of superstition; and to think of the future regeneration and improvement of his country. It was this which made him proceed further till he accomplished many of those things which he had in his mind. It has been observed that Rammohun Roy had three principal objects in view, namely, the abolition of the suttee, the freedom of the press, and the education of the natives. On these I shall offer a few remarks to show that he was an ardent admirer of virtue, and consequently of happiness. No doubt most of my countrymen will object to Rammohun Roy on account of the pre-eminent part he took in the abolition of the suttee. It has been well observed that he was almost alone in the cause of humanity. It may be said that he thereby injured the religious feelings of his countrymen, and induced the Government to do that which it had no right to do,—to encroach on the religious rites of the country. Whatever may be the opinion of my countrymen on the subject, it will not, I hope, be doubted that even in this he was not only the great man he was supposed, but also a good man, the friend of humanity and of his country; the saviour of the lives of many of his species. Ill could the benevolent heart of Rammohun Roy bear to see so many thousands of his countrywomen, the better half of our species, burnt in fire; and this meeting will therefore rejoice that he not only attempted to accomplish its abolition, but actually lived to see his desire accomplished. There can be no doubt that this showed that he was a good man, susceptible of the noblest and highest feelings. The second subject that engrossed him was the liberty of the press,—a subject in which all mankind should join. His appeal to the king on behalf of the Indian press is well known to you all, thus assisting in the cause of virtue and happiness. It was a subject that his mind could not leave uninvestigated, and he tried all in his power to see it re-established in India. That under the liberal administration of Lord William Bentinck; it has been in some measure established is most true; but yet it is to be regretted that it is not wholly so. It would be the greatest boon that could be conferred on this country, and it is to be hoped that the benevolent individual who now holds the reins of Government will give us that in full which we now enjoy partially, so as to prevent the chance of a successor depriving us of that which he has so liberally granted. The third point which Rammohun Roy had particularly at heart was the education of the natives. In this his opinions were very correct and forcible. It is not known to all that Rammohun Roy tried all he could to enlighten the minds of the natives. He not only had teachers to instruct them, but he kept a school where he had Hindoo boys taught; and his works on theological subjects show that he was desirous of imparting that knowledge to others which he had found to be beneficial to himself. Not being held in that respect that he should have been by his bigoted countrymen, he was prevented from doing all the good which he would have done. I allude to his not being allowed to join an institution in which he might have been of the greatest service to his country. If he had been admitted, his benevolent mind might have suggested many measures which might have done still more benefit to his country. His views on education were profound and just. He was an advocate for imparting the blessings of English science and literature to the natives of this country, and for this purpose, when Lord Amherst wanted to establish a Sanscrit college for the perpetuation of that jargon in our country, he entered a protest against such a measure, as not calculated to lift the character or provide for the happiness of his countrymen. In this manner did he come boldly forward, at a time when his name was not so influential as it has since been; and in this manner did he do all in his power, and enter a protest against the measure, thereby showing that he was a friend to his country, a friend to improvement and knowledge. These are the three points, three most important points, which it was Rammohun Roy's object to accomplish. The first has been accomplished, the second has been so partially, and the third has not. I hope some measures will be taken, and that Rammohun's voice, even from the grave, will determine the Government to do that which in former times they would not condescend to listen to. This however, was not all that Rammohun Roy did. He did more. Before his time there was scarcely such a thing as Bengallee prose writing. We owe its establishment to him, and he himself acquired in it a great degree of perfection. There is not a writer in the Bengallee language so polished as he was. It is certainly a great thing that he not only showed his countrymen how to write in prose, but acquired a great degree of proficiency in it himself. But he did more. He went to England; and even in this he did a great deal of good for his countrymen. To his going there we are in a great measure indebted for the best clauses in the new charter, bad and wretched as that charter is [laughter.] Though it contains but a few provisions for the comfort and happiness of the millions that are subject to its sway—for the interests of millions were sacrificed to the interests of a few tea-mongers—yet bad and wretched as it is, and it is certainly very bad, the few provisions that it contains for the good of our countrymen we owe to Rammohun Roy. I therefore say that his going there was not only going to see the beauties and grandeur of England; but it was also beneficial to his country, for he went at a time when his presence was specially needed. I have further heard it said that a great many there are of opinion that the natives of this country are constitutionally incapable of that improvement for which the nations of Europe are so famous. If it did nothing else, his going there did away with such a prejudice. He showed them that natives of this country were capable of thinking of lofty and noble subjects—of comprehending the good of their country. Think upon all this, and then say is there any one who will be bold enough to come forward and say that Rammohun Roy lived in vain? that he did no good for his country? Such a thought would be sacrilege. He did not live in vain. He did a great deal of good. It is no doubt the opinion of many that he might have gone much farther; but before we pass such a sweeping sentence it is to be remembered that he was alone in the business of reform—exerting himself without any assistance from others. Bring to mind the prejudice raging at that time—conceive the bigotry of his countrymen. At that time to have thought, far less to have acted, against the Hindoo religion would have brought not only discomfort here, but fear of condemnation hereafter. The Hindoos could ill bear to see him oppose sentiments imbibed from their very childhood. Considering the times then in which he commenced his work of reformation, I say he deserves every credit for going so far as he did. With these observations I conclude, trusting you will excuse all imperfections of speech I have betrayed in addressing this meeting. I should not have attempted to do so had it not been to comply with the wishes of some respectable friends; and had I not felt it a duty I owed to myself, to Rammohun Roy, and to my country. [Much applause.]

The motion was then put from the chair and carried unanimously.

Mr Parker then submitted a Resolution in these words:

"That a subscription be opened to forward the object of this meeting in such manner as may be determined by a majority of subscribers, they to vote by proxy or otherwise after six weeks' notice which shall specify the plan or plans proposed."

This Resolution was seconded by Mr Turton, who addressed the Meeting in a strain of deserved eulogy of Rammohun Roy founded on the same leading facts as those cited by Russick Lal Mullick.

Mr James Sutherland offered a Resolution, which was unanimously adopted, that a Committee be appointed "to collect subscriptions and to call a Meeting of subscribers as soon as sufficient time shall have elapsed for the receipt of contributions from all parts of India." This Resolution was preceded by a speech from the mover which we give entire.

A resolution of a very simple nature has been entrusted to me, which, after the very eloquent addresses that have been made, requires nothing from me in support of it; but peculiar circumstances placed me in situations in which I had the best opportunities of forming an estimate of the character of the individual we have this day met to commemorate; and I could ill reconcile it to my feelings to propose a resolution, however trivial, without making some attempt, however faint it may be, to record my sentiments on this occasion. It was my good fortune, I may say honor, to go to England in the same vessel with that distinguished individual, and there are few stations in life in which men have better opportunities of estimating each others characters than during the close contact of a long voyage of five months; and during that period I may safely say that I never heard from Rammohun Roy a sentiment that did not do honor to his feelings as a man—that did not do honor to human nature. He always expressed a fervent desire to benefit his country; and he was at all times ready to make any sacrifice of comfort or convenience to aid that patriotic and philanthropic purpose. He only looked forward to the benefits that India might derive from his voyage, and whenever any delays occurred, his mind seemed only to rest on the ill consequences that might be entailed by them on the success of his great object. So much has been said, and so eloquently said on his merits, and I feel so deeply on the occasion, that it is too painful for me to dwell on his virtues, public and private. I feel that I should ill acquit myself on such a subject, and will therefore pass over it without trespassing on your patience; but I cannot sit down without saying a few words to my native friends. I fully concur in all that has fallen from Mr Turton; but there is one topic on which he has not touched, and which, for the sake of cordiality and unanimity, I would press upon their attention. There are many [illegible] certain different sentiments, on some subjects, from our departed friend, and to those I would say, whatever you may think, whatever may be your particular opinions on those disputed points, nevertheless here is a case in which you may without any sacrifice of duty or principle unite with us in a tribute to his memory. It has been admitted,—be he right or wrong in his religious opinions,—that he has placed you (the natives) in a more elevated political position than without his exertions you were likely to have been placed in, at least for many years to come. The advantages he has secured to you are not limited to any particular creed, but are applicable to all, and claim equally from all a tribute of approbation. On these grounds I trust that you will not only unite in holding up your hands in favor of the resolution, but that you will all be equally ready in furnishing the means to render it effective. There is another point on which I must touch which is perhaps not quite so well adapted to insure conciliation as the last. There has been an attack of a most atrocious character made on your countryman. Now it so happened that years ago, when the circumstance to which it alludes took place, I read the whole of the proceedings; and I have also, since the publication of the attack, seen a civil servant who is acquainted with all the particulars. I am authorized by that gentleman, who is now here, to say that the accused is entirely innocent of the conduct imputed to him; and I further say, when I look at the respectable character of this meeting, and when I observe the distinguished individual who so ably fills the chair, that these circumstances alone would be a full answer to such a calumny cast upon the memory of the distinguished dead. It is unnecessary for me to say more in a case in which we are called on to take the opinion of a single individual against the decision of a solemn tribunal; and indeed if I were to dwell on the subject, my feelings might lead me to utter that which it would be as well for the sake of peace and harmony to avoid. I will therefore abstain from saying any more on that head; but I will state that, from the moment when Rammohun Roy stood forward as the advocate of the liberty of the press,—as the champion of the oppressed and the injured, I have watched his career up to the time of his going to England and after his arrival in that country; and I know and can safely affirm, that his whole soul was absorbed in the one single desire to benefit his countrymen. He therefore deserves much at the hands of you all; and I trust that, whatever may be your religious or political opinions, you will unite in commemorating this enlightened philosopher and philanthropist.

THERE IS TIME ENOUGH.

This is one of the most mischievous sentences in the English Language. Not that it is bad in itself,—for it is true, as we intend to show presently. But its meaning is sadly perverted, and what is meant for good, becomes the occasion of evil.

Many a good thing might have been done had it been begun in season, but because there was time enough, it was let alone, and let alone, and so not started till too late, or never moved at all.

But there is such a thing as bringing good out of evil. The bee extracts honey, as sweet, if not as abundant, from the thistle, as from the rose. And he who would profit by studying human nature, and watching divine providence, may learn wisdom from his past errors, and turn even his misfortune, to some good account.

The wisest man of ancient days, (and we believe he was fully as wise as people commonly are at present)—the wisest man of ancient days, has given us to understand that there is a time for every thing under the sun. A time for laughter and for tears, for sorrow and for joy. A time for business, a time for recreation, and a time for rest, but does not say a word about leisure time, or time for idleness. He speaks too, of a time to die, leaving us to infer, as we may very naturally, that He, who made the sun to rule the day, the moon and the stars to govern the night, has given us time enough, just time enough, and none to spare, to perform all our duties, and enjoy every rational pleasure—to make the world better for our having lived in it—and to beccome better fitted ourselves, for "Another and a better world."

There is time enough, says the school boy,—but his time runs out, and he goes half fitted to the counting room, or enters, half fitted, at college.

Time enough, thinks many a young man, if he does not say so, to commence habits of frugality and economy, and thus provide for future wealth—but the time never, never comes—and he, to use a homely phrase of Dr Franklin's, "scratches a poor man's head as long as he lives."

How many designs have we formed, of doing this and that good thing, which fell through, not because we had little time—but because we have time enough, and so wasted one hour after another till the time had passed.

Time enough to work, says the idler and spendthrift—but his clothes wear out before he finds time to earn new ones—and his pockets are emptied, and he has had no time to replenish them.

Franklin has a homely saying to this effect,—that he who loses an hour in the morning, must run all day, and 'tis a wonder if he overtake his business before night. So, if any one find himself pinched for time, it is likely he has thrown away an hour, when he thought he had time enough and a little to spare.

Time enough—say we, when in a serious mood, we resolve to be more diligent, more systematic, more punctual—when we resolve upon any reform.

We do not mean to procrastinate—but while we muse the moment passes, it is irrecoverably lost.

Do you say, we knew all this before.

No doubt of it. Yet we are apt to think there is not only time enough, but some to spare. But this is an error, and should be corrected.

The different length of different lives is nothing against our position, that life is just long enough. The oldest person has enough of duty and enough of pleasure too, if he lives aright, to occupy his three score years and ten—while he whose sun goes down at noon, has time enough, if he will but improve it, to make his life here a blessing to others, and that hereafter, blessed and glorious to himself.

—"That life alone is long,
Which answers life's great end."

Portsmouth Journal.

THE SEA CAPTAIN.

The stage was crowded with passengers as it passed from New York to Boston. It was late in the evening when one of the passengers, a sea captain, endeavored to excite the attention of the drowsy company by giving a relation of his own situation. He had been to sea in a fine ship; in a dreadful storm his ship had been wrecked, every cent of his money and all his property destroyed, and every soul on board had been lost, except the captain, who had saved his life by being on a plank, at the mercy of the waves, for several days together. The company was interested in this narrative; they pitied the poor unfortunate captain, who was returning home to his family entirely destitute; but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath. Nothing, however, was said to him. In the morning, when the stage stopped, a Mr B., one of the passengers, invited the captain to walk on before with him, and they should step into the stage when it should come up. The proposal was agreed to. They walked on alone. Says Mr B. did I understand you last night—the stage made such a noise, did you say that you had lost your ship?—"Yes." That all the crew were drowned except yourself? "Yes." That you saved your life on a plank? "Yes." Let me ask you one more question; when on that plank did you not vow to your God, that if he would spare your life, you would devote that life to his service? "None of your business," said the captain angrily. The stage by this time came up, and they entered it. Towards evening the captain informed the company that he could not sup with them as he was so unfortunate as not to have any money. Mr B. takes from his pocket, and offers him a handsome bill. "No," says the captain, "I am poor, yet I am no beggar." But, replied Mr B. I do not give it to you as to a beggar, but as to an unfortunate brother. You must learn that I profess to be a Christian, and I am taught by my religion to do good unto all men. The Gospel prescribes no limit to benevolence; it teaches us to do good to all. The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor; though his countenance betrayed uneasiness. The company supped together, and the captain bid each adieu, after having asked Mr B. when he left town. He was informed on the morrow at sunrise. They then parted, as it was supposed, forever. The captain went home with a heavy heart, while Mr B. retired to rest, satisfied that he had honored his Father who seeth in secret. He was surprised at the next morning at daylight, to hear some one rap at the door. He opened it, and beheld the captain standing before him in tears. The captain took his hand, pressed it, and said, "Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I did, while on that plank, vow to God, that I would live differently from what I ever had done; and by God's help, from this time forward, I am determined to do so." The captain could not proceed; they pressed each other's hand, and parted, probably to meet no more in this world.—*Presbyterian.*

[From Sydney's Life of Rowland Hill.]

LONG SPEECHES.

The speeches of Mr Hill at public meetings were not less original than the imagery of his sermons. His addresses on these occasions were invariably short, and not unfrequently contained an innocent and witty philippic against those long harangues by which the patience of hearers is so often exhausted. He used to tell the following droll story of what he said on one occasion. 'His Royal Highness the Duke of —— was in the chair, and kindly desired me to sit next him. A man absolutely had the bad taste to spin out dull tiresome oratory for more than an hour. Some of the people, tired to death, as well they might, went away. His royal highness whispered to me, "Really, Mr Hill, I do not think I can sit to hear such another speech as this; I wish you would give one of your good natured hints about it.' It was my turn next; so I said, 'may it please your royal highness, ladies and gentlemen, I am not going to make either a long or a moving speech. The first is a rudeness; and the second is not required to-day, after the very moving one you have just heard—so moving, that several of the company have been moved by it out of the room—nay, I even fear such another would so move his royal highness himself that he would be unable to continue in the chair, and would, to the great regret of the meeting, be obliged to move off." This tickled his royal highness and the assembly, and we had no more long speeches that day. As he grew older, Mr Rowland Hill's impatience of the length at which some people venture to speak, did not at all diminish. The following reply to an invitation to preside at a meeting of the Tract Society will show his feeling on this subject; and if it operates as a hint to such as are more lengthy than luminous, on similar occasions, many a chairman, and many a hearer, will have reason to be glad that it was preserved to be inserted here:

Wotten, Sept. 20, 1826.

Mr dear Friend,—An old man, in the 83d year of his, age, ought to be a little provident of his remaining strength. You will say, no bodily strength can be needed to sit quietly in a chair at a public meeting. True; but no small degree of mental patience is needed, while the poor chairman must sit it out for three hours at the least, to hear many a tiresome long speech (if they are not all of the same sort) without any remedy or redress, upon the high fidgets, above half the time gaping and watching the clock. In most of these public meetings I have been tired down before they have been half over, and have been obliged to sheer off with the remains of my patience, and leave the finishing to others, while nothing but a short speech might have been expected from me. In the way in which too many of these sort of meetings are now conducted, I have my fears that many a good cause is injured by the means adopted for their support. Though some may be gratified by what may be said to the point, yet, O the dulness, the circumlocutiousness, the conceit, the tautology, &c. &c. of others! In short, few know how to be pithy, short, and sweet. And as I find it very difficult to be pithy and sweet, my refuge at all times is to be short. Pity, therefore, a poor old man, and let him not be sentenced to suffer such a sort of pillory punishment, and try if you cannot persuade some other good tempered sinner to suffer in his stead. Yours very sincerely and affectionately,

ROWLAND HILL.

KNOWLEDGE MANUFACTORY.—Some idea may be formed of the extent of business carried on in the printing office of Mr Clawes, London, where the publications of the celebrated publisher, Charles Knight, and of the "Society for the Diffusion of Useful Knowledge," are printed, by the following particulars furnished by a friend, who recently paid a visit to that establishment. There were employed 80 type founders, 6 stereotype founders, 7 men damping paper, 160 compositors. The principal composing room, where the types are set, is 270 feet long, and is filled from end to end with a double row of frames. Two steam engines are employed in driving the printing machines, of which there are 18 that can throw off 700 to 1000 impressions each per hour. There are 15 common printing presses, for performing the finest work, and 4 hydraulic presses of 260 tons each, for pressing paper. There are in the establishment, about 1000 works in stereotype, of which about 75 are Bibles. The first cost of these plates would amount to £400,000: the weight is about 3000 tons, and if melted and sold as old metal, would be worth £70,000. The average quantity of paper printed amounts, weekly, to the astonishing quantity of about 2000 reams. When the paper makers, and other tradesmen are taken into account, the men to which this establishment gives employment, must amount to several thousands. Of what immense importance is it, and how gratifying it must be, to know, that the knowledge issuing from such an extensively productive source, has the word *Useful* prefixed to it! Verily, if wisdom do not run to and fro, and if knowledge be not increased, we cannot accuse of supineness Mr Clawes, Mr Charles Knight, or the "Society for the Diffusion of Useful Knowledge."

ANTIQUITIES OF MEXICO.—Interesting developements have recently been made in regard to the antiquities of Mexico. Towards the middle of the last century, isolated travellers who had penetrated into the wilderness part of Mexico, found themselves suddenly amid the ruins of an immense city. Their recitals determined the king of Spain to order an expedition in 1786 to explore these ancient vestiges; the existence and great extent of the deserted city were established, and drawings were taken of the principal edifices. In 1805 and 7, similar expeditions were undertaken with more adequate preparation, and a detailed description was given, accompanied by 235 designs of a number of ancient monuments. These precious documents, from various causes, but chiefly owing to political events, remained undivulged in the port folios of the Mexican Museum until 1828, when M. Abbe Baradere, a French savant, instigated by zeal for discoveries of this nature, and after having visited most of the places discovered, became possessor of them in virtue of a legal agreement with the Mexican government, on condition of having them all published with the greatest care in France. This publication is about to be commenced in Paris, and the National Intelligencer contains a translation of the prospectus, from which we derive the above account.

Among the discoveries are, ancient idols of granite or porphyry, pyramids, subterranean sepulchres, walls of hewn stone six feet thick, colossal bas-reliefs sculptured in granite or modeled in stucco; zodiacs, and hieroglyphics differing from those of Egypt, notwithstanding their original similitude. It is thought probable that the zodiac will enable astronomers to determine the age of its construction by the then position of the heavenly bodies.

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